

The Bible Champion



VOLUME 27
FROM JANUARY TO DECEMBER
1921

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READING, PENNSYLVANIA



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VOLUME 27 No. 1

JANUARY, 1921

THE Bible Champion

Established in 1889

*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,
Preacher's Magazine, and Preacher's Illustrator.*

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FRANK J. BOYER, PUBLISHER, READING, PA.

Price \$1.50 the Year Canada \$1.65; Foreign \$1.75 Single Copy, 15 Cents

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Formerly the American Bible League

An Organization formed to promote a true knowledge of the Bible and consequent faith in its Divine Authority.

William Phillips Hall, President

Frank J. Boyer, Secretary-Treasurer

FRANK J. BOYER, Managing Editor and Publisher, Reading, Pa.

Associate Editors: David James Burrell, D.D., LL.D., William H. Bates, D.D., Herbert W. Magoun, Ph.D., Luther T. Townsend, D.D., LL.D., G. Frederick Wright, D.D., LL.D.

Entered as Second-class matter, at the Postoffice, Reading, Pa., under act of March 3, 1897

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THE Bible League of North America, then called the American Bible League, was organized in the year of our Lord 1903 to effect "the promotion everywhere of a devout, constructive study of the Bible, as a whole and in its various books and parts, by the common sense and rational, or truly scientific, method, and with the aid of all the light that can be thrown upon it from all sources, and the meeting and counteracting of the errors now current concerning its truthfulness, integrity and authority."

The second article of its Constitution declares: "It shall be the object of this League to organize the friends of the Bible, to promote a more thorough, reverential and constructive study of the Sacred Volume, and to retain the historic faith of the Church in its divine inspiration and supreme authority as the Word of God."

At the Second Convention of the League, held at Park Street Congregational Church, Boston, in 1904, the writer, among other things, said: "In the prosecution of its high purpose the League aims to avail itself of the coöperative assistance of the ablest and most highly accredited scholarship that the conservative school affords; and in its enterprise plans to give all sane and sound Biblical criticism its proper place.

"To search the Scriptures for the imperishable gold of God's eternal truth is indeed most Christly and commendable, and to devote oneself to such search in the spirit and with the methods of a truly reverent and scientific scholarship is but to yield obedience to the Spirit and teachings of our Divine Lord. For such Christ-like critical study of God's Word the American Bible League most strenuously stands.

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Although more than seventeen years have passed since the words just quoted were originally uttered, we have had no reason to change our mind, nor our position so declared.

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THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Volume 27

JANUARY, 1921

No. 1

The Arena

The National Shrine of the Immaculate Conception at Washington, D. C.

The Cult of the Virgin Mary

BY S. E. TABB.



N the picture section of Sunday newspapers, October 20, 1920, was a reproduction from a photograph of the above proposed Shrine, with which was this letter-press:

"Fully forty thousand people from all parts of the country saw Cardinal Gibbons, of Baltimore, lay the cornerstone for the \$5,000,000 National Shrine of the Immaculate Conception on the grounds of the Catholic University in Washington. The shrine is to be the largest edifice of the Catholic Church in North America. The edifice will have a seating capacity of 5000 and will contain twenty-seven altars. The photo shows visitors to the ceremonies praying before a painting of the Shrine."

And a later picture says: "The dome will be 254 feet in exterior height, and the campanile 385 feet high."

The erection of such a great edifice at such a vast cost, at a center, so to speak, of the cultus of a tenet of the Roman Catholic faith, in the United States, must mean much to Romanists, and the question may very properly be raised, What is there in it for Protestants?

Truth ought to be good for Romanists and Protestants alike. Whatever of truth there is in the Virgin Mary cult, will be acceptable to Protestants, for certainly none have been more noted for search after truth and acceptance of it when they see it to be truth, than they. This National Capitol event becomes, therefore, a challenge to Protestants to seriously and searchingly examine the Virgin Mary cult, to accept whatever of truth and to reject whatever of error (if there be error) they find to be in it. Such examination is here proposed.

It should be stated at the outset that with Protestants the Bible is the one and only authoritative standard-test in religious teaching. The Chillingworth dictum—

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he was once a Catholic—is, “The Bible and the Bible only, the religion of Protestants.” But Romanists and Protestants both profess to hold the Bible as the Word of God; so *its* finding should be acceptable to both alike. Yet while Protestants say, “The Bible only,” Romanists say, “The Bible plus.” The “plus” is what matters! The plus is tradition,—man-made hand-downs.

WHAT THE IMMACULATE CONCEPTION IS.

A common notion among Protestants, not sufficiently informed, is that the immaculate conception refers to Jesus, not thinking it could possibly be associated with any one else. This is a mistake: it refers to the Virgin Mary. Here is a Romanist authoritative statement of the doctrine:

“The Virgin Mary in the first instant of her conception, by a singular privilege and grace granted by God, in view of the merits of Jesus Christ, the Saviour of the human race, was preserved from all stain of original sin at the first moment of her animation, sanctifying grace was given to her before sin could have taken effect in her soul.

“The person of Mary, in consequence of her origin from Adam, should have been subject to sin, but being the new Eve, who was to be the mother of the new Adam, she was by the merits of Christ withdrawn from the general law of original sin. He is a greater Redeemer who pays the debt that it may not be incurred than he who pays after all has fallen on the debtor. Such is the meaning of the term ‘immaculate conception.’”

Important if true. But what Scripture proof is there of such conceptual state? Absolutely, not a particle! If it can be found anywhere, it should be set forth in Cardinal Gibbons’ super-slick propaganda book, “Faith of Our Fathers;” but his chapter xiv. on “The Blessed Virgin Mary,” while working sentimentality and imagination to the limit, offers not a single Scripture text that can prove this doctrine. Proofless.

HISTORY OF THE DOCTRINE.

The exaltation of Mary began early. We have our Washington and Lincoln celebrations, specially honoring these worthies on their natal days. The natural sentiment that leads to such celebrations, early in the history of the church led to honoring church worthies, until the ecclesiastical calendar became overloaded with saints’ festivals, or “feast” days, as they were called. Robertson, in his book, “The Roman Catholic Church in Italy,” says there are five hundred Saints’ days there! (192).

In the fourth century a sect—the Collyridians—arose that was condemned for the actual adoration of the Virgin. Says Cardinal Gibbons: “The Feast of Mary’s Conception commenced to be celebrated in the East in the fifth, and in the West in the seventh centuries. It was not introduced into Rome till probably towards the end of the fourteenth century” (Faith, etc., p. 169).

In 1131 St. Bernard remonstrated with the canons of Lyons for introducing the festival into their cathedral, and “favored the opinion that the blessed Virgin Mary had been subject to original sin in the first instant of her conception, and purified from it immediately after.”

With the exalting of Mary, there at length sprang up in the cult the idea of her immaculate conception, which would give her all the greater honor. St. Thomas Aquinas (1227-1274), one of the most influential of the scholastic theologians, and the powerful order of the Dominicans to which he belonged, threw the influence of the Thomist school as it was called, against this doctrine as anti-scriptural, being contrary to Romans v. 12, 18, 19, as well as other passages.

In 1307, John Duns Scotus of the Franciscan order, the great master of scholastic subtlety, in a disputation held before the University of Paris, maintained the doctrine of the immaculate conception, and the discussion was carried on, pro and con, until in 1387 the University condemned the Thomist doctrine. The cult, with varying vicissitudes, grew stronger and stronger, until under Pope Pius IX, on Dec. 18, 1854, at a council in Rome, the doctrine was promulgated as an article of belief in the Roman Catholic Church. It seems to have taken some centuries for this doctrine to come to its own,—a fact that does not speak very loudly in behalf of the alleged truth in it.

GENESIS OF THE DOCTRINE.

Everything that exists has a cause. Each event has its rationale, whether we can discover it or not.

The natural sentiment just referred to, which leads to honoring the worthies—saints or heroes—is sufficient to account for the beginning and rise of the Mary cult. But how to account for the proofless, contra-scriptural (as it must be confessed) immaculate conception notion, evidently requires something more. What is the psychology of it?

God saw that it was "not good that man should be alone," and so he made him "a help meet for him" (Gen. i. 18). Man and woman conjoined is the natural, normal, divinely ordered condition of human society; and He has never cancelled that ordination. The crown and climax of experience in human relations is marital love. In his volume of poems Mr. Ernest Jones writes:

"What is love? It is the striving
Of two spirits to be one;
Sweetness hungering after sweetness;
Want that thirsteth for completeness;
Planets twain decreed to be
Each other's dear necessity."

In the eleventh century, under the pontificate of Gregory VII. (1073-1085), the enactment decreeing—in utter violation of the human nature that God had made—the celibacy of the clergy was passed at Rome, and thereafter celibate life was made compulsory upon the Roman priesthood. The "twain decreed to be each other's dear necessity" became no longer possible, at least formally and openly. This violence, while it might inhibit the normal exercise of the affections of the heart, could not eradicate them. In the realm of the subconscious they would surge up toward and unto manifest expression, illuminating imagination, inflaming sentiment, intoxicating invention, until perforce an objective was found on which they could lavish themselves.

Right in this subliminal urgency which celibacy sought to, but could not, atrophy, right in this attempted but ineffectual suppression of lawful, God-given impulses, we submit is found the psychological origin and outflowing of the immaculate conception notion. This seems to be a rational and competent accounting of and for the genesis of the doctrine.

MARY A SINNER.

The sixteenth question in the Westminster Shorter Catechism, "Did all mankind fall in Adam's first transgression?" is thus answered: "The covenant being made with Adam, not only for himself, but for his posterity, all mankind, descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression."

The words "ordinary generation" were used so as to exclude the Lord Jesus Christ only, which places Mary with "all mankind" as a subject of the fall. She manifestly belongs—physically, morally, spiritually—to general humanity.

Among the texts quoted to affirm the universality of the Fall, is Psalm 51:5, "In sin did my mother conceive me." Is not this origin as true of all as it is of David? In Romans iii. 9-18, the Holy Spirit teaches through St. Paul that "all are under sin," "none righteous, no not one," "by nature" "dead in trespasses and sins." The texts to which Thomas Aquinas refers, Romans v. 12, 18, 19, tell us that "all have sinned," that "judgment came upon all men to condemnation," and that "by one man's disobedience the many (*hoi polloi*) were made sinners." "All" does not seem to admit of exception!

But it is claimed that Mary was "withdrawn from the general law of original sin." Who withdrew her? The claim is totally without evidence to support it and, in view of the positive statements of Scripture to the contrary, it cannot be allowed.

Let Mary speak for herself. Her testimony must surely be conclusive.

She says in her Magnificat, "My spirit hath rejoiced in God my Saviour" (Lk. i. 47). Saviour! For whom is a "Saviour" except for sinners? Here can be nothing less than a necessary implication of personal sin and guilt. More yet: according to Luke ii. 24, the mother of our infant Lord made for herself the sacrificial offering of "a pair of turtledoves or two young pigeons." In Leviticus xii. 8, the meaning of the sacrifice of the two birds is given thus: "The one for a

burnt offering, and the other for a sin offering," or as the Catholic Bible has it, "for sin!" And it is added, "The priest shall make atonement for her." Why **atonement if there is no sin?**

Mary's own testimony—and verily she ought to know—settles the question. Her sinfulness is incontestably proven by the sacrifice she offered for herself. So when it is said in Thein's *Écclesiastical Dictionary*, "The Church believes that the Blessed Virgin Mary never committed any sin, not even a venial one" (p. 461), a dictum of faith is announced that is precisely contrary to fact.

Undenially, then, the immaculate conception is not only non-scriptural and contrary to fact, but it is diametrically anti-scriptural, and the truth is not in it. Protestants will be excused.

MARY EXALTED—JESUS CHRIST DEGRADED IF NOT DETHRONED.

A pretty serious statement. But let facts be submitted to a candid world.

The Rev. M. Hobart Seymour, a Church of England clergyman, becoming "fussed up" on the Church question, as so many have been, went to Rome to study it, and one result was the production of a remarkable book "Mornings Among the Jesuits at Rome," from which quotations will be made.

One of the things that struck Mr. Seymour most offensively was the everywhere present and abounding Mariolatry, i. e., worship of Mary. The scholastico-theological worship-distinction between *latria*, *hyperdulia*, and *dulia*—*latria* belonging to God, *hyperdulia* to the Virgin, and *dulia* to the saints—he found to be utterly void. Statues, paintings, altar pieces gave Mary the principal and Jesus a subordinate place.

"In the Church of *Gesu e Maria* in the Corso, there are no less than three large altar pieces—pictures larger than life—representing the Virgin Mary with the infant Jesus in heaven!" (p. 59).

The Vision of St. Bernard shows "two ladders extending from earth to heaven—two ways by which the sinner could have access to heaven. At the top of one ladder appeared Jesus Christ, at the top of the other ladder appeared the Virgin Mary; and while those who endeavored to enter heaven by the way of Christ's ladder fell constantly back and utterly failed, those, on the other hand, who tried to enter by the ladder of Mary, all succeeded. I had seen this as an altar piece in a church at Milan, where the two ladders were represented reaching from earth to heaven; Jesus Christ at the head of one, and Mary at the head of the other; and while none were succeeding by the ladder of Christ, all were succeeding by the ladder of the Virgin! This was degrading Christ in order to exalt the Virgin, and representing her as a more merciful and effectual Saviour than the Saviour Himself! I could not imagine a more hideous blasphemy or a more frightful sacrilege than such a picture beside the altar of a church" (p. 56).

A Jesuit compares Protestants and Romanists. Protestants "feel that the Son is Man as well as God, and that manhood insures a sympathy which makes him more accessible; and the Romanists feel that Mary is *altogether* of their own nature, and that this insures a more perfect sympathy, so as to make Mary more accessible than Christ, and that this feeling leads them to pray with more frequency, as well as with more confidence, to Mary than to Christ" (p. 49). "He said it was to be ascribed to the feeling universal among Romanists, that the Virgin Mary was more merciful, more gentle, and more ready to hear than Christ" (p. 48). To Mr. Seymour it was "still more saddening, even to fearfulness and trembling, to hear the Saviour practically dethroned from His High Priesthood and Mediatorship, and one of His creatures exalted to His place, as the object of affection, devotion, and prayer" (p. 50).

Very much more of like character could, but must not here, be quoted, only we will conclude with his judgment that "The religion of Italy ought to be called *the religion of the Virgin Mary*, and not *the religion of Jesus Christ*" (p. 107). And what will be the effect of the Washington Shrine?

Alfonzo Maria Liguori (1696-1787) is one of canonized saints (1839) of the Roman Catholic church, and is one of the most, if not the most, influential of its writers. His works, extending to 70 volumes, embrace almost every department of theological learning—divinity, casuistry, exegesis, history, canon law, hagiography, asceticism, and even poetry. Authorities recommended his opinions to be received as truth without asking why. (It was extracts from his writing on the confessional that Tom Watson, of Georgia, republished, and he was prosecuted for sending obscene matter through the mails.) One of his books is "The Glories of Mary," printed with the "heartly commendation" of Cardinal Manning, and having the imprimatur of John, Archbishop of New York. In the introduction he says:

"If the opinion is true, and I consider it as indubitably so (as I shall show in the sixth chapter), that all graces are dispensed by Mary, and that all who are saved are saved only by the means of this Divine Mother, it is a necessary consequence that the salvation of all depends upon preaching Mary, and exciting all to confidence in her intercession."

Quotations—a few of very many of like character that might be made—follow:

"Mary, thou art the only advocate of sinners" (p. 95). "It is impossible for any sinner to be saved without the help and favor of the most blessed Virgin" (p. 197). "Mary is the whole hope of our salvation" (p. 148). "Thou art omnipotent to save sinners" (p. 251). "Our salvation is in her hands" (p. 576). "The way of salvation is opened to none otherwise than through Mary" (p. 143). "If God is angry with a sinner, and Mary takes him under protection, she withholds the avenging arm of her Son, and saves him" (p. 98). "At the command of Mary all obey, even God" (p. 155). The word of Rev. Mr. Seymour, "blasphemy," seems to be in order just here.

The Word of God says: "There is one God, and one Mediator between God and man"—not Mary, but—"the Man, Christ Jesus" (1 Tim. ii. 5): "Neither is there salvation in any other; for there is none other Name under heaven, given among men, whereby we must be saved" (Acts iv. 12). What contradiction between Scripture and Liguori!

It may be asked, If Catholics and Protestants both hold the Bible to be the Word of God, how can there be such variance between them? Our statement was, "*profess* to hold the Bible as the Word of God." Profession is one thing; performance may be quite another.

According to Romanist teaching, the Bible rests on the Roman Catholic Church, not the church on the Bible. Cardinal Manning, in his book, "Temporal Mission of the Holy Ghost," says: "We neither derive our religion from the Scriptures, nor does it depend upon them" (p. 176). And the editor of a leading English Roman Catholic journal says: "It is strange that any reasonable man in the present day can imagine for a moment that Almighty God intended the Bible as a text-book of Christian doctrine" (*The Mouth*, Dec., 1888). Sentiments abhorrent to a Protestant.

One of the keenest observing and discriminating travelers we know is John Nelson Mills, who has toured various countries, studying religious conditions. We have seen the photograph he describes in the following paragraph:

"Mary is far more prominent than Christ. It is before Mary and the saints that the candles are always burning, and it is Mary and the saints that are carried through the streets in the religious processions. At Cuzco, Peru, I made a photograph of that remarkable inscription over the door of the Jesuit church there, and which is supposed to come from Scripture: '*Come unto Mary all ye that labor and are heavy laden and she will give you rest.*' Now that is the central teaching of the Catholic church in Latin America; that, though the benefits we receive come from the Christ, we may not approach Him directly in prayer but only through the Virgin."

It is submitted that the Romanist exaltation of Mary not only degrades but dethrones Jesus Christ.

ABSURDITY.

Attending a summer Bible Conference, two clergymen were allotted contiguous seats at the table of a hotel where they were guests. In the acquaintance that followed, it developed that the experience of one, as he narrated it, was substantially as follows: "I was born of Romanist parents and had accordant early training. I had been taught the worship of the Virgin Mary and the invocation of saints. While yet in my boyhood, I thought that I, in Cincinnati, might pray to her, and others in New York, St. Louis, San Francisco, and indeed on the other side of the world might do the same thing at the very same moment, and, according to the teaching, she—a finite human being—would be equally bound to hear and succor us all. The utter absurdity of the thing came over me and it was such an insult to my intelligence that I threw up my Romanism. I did not, as so many do in such an event, lapse into infidelity, but I sought those who believed and taught the Bible without irrational and to me unbelievable additions, with the result that I became a Protestant minister." He was pastor of a Baptist church in Cincinnati.

According to statistics there are 37 million Romanists in North America, and 288 million in all the world. One and all are equally eligible to invoke Mary

at one and the very same moment. Not that such a conjunction will ever occur; but the logic of the doctrine demands provision for and carrying the burden of just that impossibility and absurdity. If she attends to only the supplicants at the twenty-seven altars in the Washington shrine she will be kept pretty busy. To be sure Liguori credits her with omnipotence—"omnipotent to save sinners"—and omnipotence necessarily carries with it the attribute of omniscience and indeed of omnipresence! This is rather too much. Absurd?

Before me lies the authorized "Manual of the Sodality of the Blessed Virgin Mary." Scattered through the book is the recurring phrase, "Mother of God pray for us, O holy Mother of God" (p. 61). Now, a mother is one who brings forth an offspring. That which is brought forth is, before the maternal function begins, non-existent. Accordingly, before Mary "mothered" God he did not exist. But initial to the maternal function there must be the paternal function of procreation. Accordingly, a non-existent God procreates himself and Mary brings forth, and so she becomes the mother of God!!

We would say "Absurdity raised to the *n*th power" were it not that that mathematical height might be reduced by other absurdities or unscripturalnesses—either or both—in prescribed Catholic beliefs, such as invocation of saints, infallibility of the pope, baptismal regeneration, transubstantiation and the sacrifice of the mass, penance discounting the finished work of Christ, cult of the priesthood, "one only Church," not to mention more. Cardinal Manning is right when he says: "We neither derive our religion from the Scriptures, nor does it depend upon them."

So to the challenge which the National Shrine of the Immaculate Conception at Washington, D. C., by the very fact of its proposition and existence issues, the foregoing serious and searching disquisition gives answer.

Whatever may be in the Mary Cult for Romanists as thus expounded, Protestants must unqualifiedly reject it in toto because—seeing what the central doctrine is, its history, its genesis, the facts in regard to Mary herself, and what the wrongful exaltation of her effects—it is found to be contrary to Scripture, untrue to God-made nature, irrational, absurd, and a menace to the religion of the Bible.

CAVEAT.

There is one phase of this disquisition which the writer would very much regret if the charge could be justified which Romanists will be very likely to bring, viz., that of detracting from the honor of the mother of our ever-adorable and only Saviour, the Lord Jesus Christ. Instead of the word "detracting," they may say traducing.

Far be it from me. Perish the thought. I would join with all my heart in the angel's salutation to her, according to the Douay Version: "Hail, full of grace, the Lord is with thee; blessed art thou among women" (Lk. i. 28); although the Revisers leave off the last clause. As heartily would I join in Elizabeth's words: "Blessed art thou among women, and blessed is the fruit of thy womb" (i. 42), and in her own words: "Henceforth all generations shall call me blessed" (i. 48).

I have a mother, and a wife-mother: to me all motherhood is sacred. With uncovered head I bow before the hallowed fact in wonder, homage, awe, and account all true mothers kin to Mary, and Mary—identical in her humanity with them—their kin. Sacred, sacred motherhood!

* * *

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Candid Thought on Current Themes

BY LAWRENCE KEISTER, D.D., SCOTTTDALE, PENNSYLVANIA

"I stir up your sincere mind by putting you in remembrance"—St. Peter.

TWO DIFFERENT THINGS.



LIE is always offered as an asset but invariably proves to be a liability. Gen. 27:24.

He who takes Satan's part must teach Satan's doctrine. Matt. 16:22, 23.

Lying appears more repulsive when we consider who began it.

Jno. 8:44.

What the oath in court requires of a witness: that Jesus is the truth, the whole truth and nothing but the truth. Jno. 1:14.

A false note in the teaching of any one is proof of a false note in the life of that one. 1 Tim. 4:1-2.

The man who falls into sin fails to honor the Spirit and forgets to make room for divine wisdom as an element in Christian life. Acts 5:3, 4; Jas. 1:5.

When Christian contends with Christian at least one of the two is uninformed, opinionated, or wilful. Jas. 3:13-18.

If truth is the Spirit's realm then the Spirit is the proper one to guide men into all truth. Jno. 16:13.

MANIFESTATIONS OF MATERIALISM.

Men who believe in force are inclined to live up to their creed. Matt. 26:55.

Some Bible students prefer Old Testament prophecy to New Testament fulfillment. Jno. 5:39, 40.

Making a noise is not making an argument; nevertheless, a big body is a big asset in many a pulpit. Job. 19:1-2; 2 Cor. 5:12.

The preacher who announced that he would give his hearers the truth just as he got it,—“in chunks,” must have thought of himself as a coal chute. Rom. 14:16-17.

Sins which men easily excuse may easily be shown to be inexcusable. 1 Sam. 15:20-21.

Intelligent men driven by necessity are taught by sad experience instead of acting from free choice and wise counsel. Ps. 32:9.

A half-consecrated preacher is not half as effective as the same preacher wholly consecrated. Jas. 1:7-8; 1 Tim. 4:15.

THE DECISIVE POINT.

The main battle in morality may be fought at almost any point. Jas. 2:10.

Men who learn from Christ how to live, differ radically from men who learn elsewhere. Matt. 11:29.

Christian people ought to know the enemies of spiritual life as florists know the enemies of plants and flowers. 1 Pet. 2:11-12.

A cambric needle is not made for sewing burlap, nor is a preacher of the Gospel called to be a “promoter.” 2 Cor. 5:20.

A disobedient prophet once told how to still a storm, but ministers of the Gospel are pledged to obedience as a preparation for preaching. Jonah 1:12; Ps. 24:3-5; 2 Cor. 3:4-6.

A man may be satisfied with an assumed greatness if his real attainments are not called in question. 3 Jno. 9.

Elijah was hopelessly outnumbered by the priests of Baal, but they were hopelessly outclassed. 1 Kings 18:22-40.

If Pentecost were repeated and some church leaders knew the time and place they would not attend for fear of fanaticism. Acts. 2:15.

CONDUCT PROCLAIMS CHARACTER.

False prophets make public announcement of perverted personality; “by their fruits ye shall know them.” Prov. 20:11.

A recent religious ideal, called “the victorious life,” is designed to replace

another which is considered less desirable and less attainable. Jno. 17:17-19.

In every age there are scribes and pharisees who interpret Scripture in opposition to the teaching of Jesus. Matt. 23:13.

Some Christians are content with a religion that shows signs of arrested development. Heb. 6:1-2.

As the cross is the symbol of self-denial and salvation, the true Christian has no basis for independent schemes of his own. Mk. 8:34; 2 Cor. 10:3-6.

Some "wrest the Scriptures" to their own destruction and some awaken suspicion that they are untrue in heart by being inconsistent in conduct. 2 Pet. 3:16; Rom. 12:9.

Some acts of Christian people resemble suckers on a grafted rose; they spring from below the graft. Rom. 9:6-8.

SPIRITUAL GROWTH.

Your limitations cannot belittle you if you use them to cultivate personal worth and promote spiritual life. 2 Cor. 12:10.

As insects sap the life of plants so half-truths and heresies lower the life of Christians. Titus 1:13-14; 2 Tim. 2:2.

You have received all you are willing to accept, but have you received all God is willing to give? Phil. 3:12-14.

He prizes prayer who by it comes to God, communes with him and receives from him. Jer. 29:12-13; Matt. 21:22.

God's answer is better than my prayer. Matt. 7:11.

To be effective the ministry of preaching must be supported by the ministry of prayer. Eph. 6:17-20.

The cell is the invisible means of growth in plants, but the leaf leads the visible procession of life and growth. Rom. 10:10.

A Christian lives as a Christian through life; he cannot retire from duty and conflict with evil and still be a Christian. Lk. 9:62; 2 Pet. 3:18.

THE REAL WORLD.

The visible world is built on the invisible and not the reverse. 2 Cor. 4:16-18.

No situation in life is so bad as to prevent prayer and divine intervention. 2 Tim. 3:10-11.

The man who does not know God may know some one who does. Dan. 5:11.

A preacher, like a piano, needs frequent tuning. 1 Tim. 5:21.

Repentance is so personal in its nature that we should not expect "the office dog" to repent for the editor-in-chief. Ps. 32:5.

Why seek substitutes for repentance and faith, consecration and obedience, and why offer prayers that cannot be answered? Matt. 3:8, 9; Prov. 28:9.

Moral integrity and rulership are inseparable in Christ's kingdom,—“the sceptre of uprightness is the sceptre of thy kingdom.” Heb. 1:8-9.

If “it is not ye that speak but the spirit of your Father that speaketh in you,” then God is personally present in the preaching of the Gospel. Matt. 10:16-20.

MENTAL STATES

Some minds are like concrete thoroughly mixed and permanently set. 2 Tim. 3:1-7.

Men who have power to do as they please are likely to use it as long as it lasts. Acts 9:1-12.

Some supposed that popular translations of the Bible would insure the understanding and acceptance of Bible truth. 2 Cor. 4:3-4.

When Thomas said, “My Lord and my God,” his “my” meant personal acceptance and not ordinary ownership. Jno. 15:10.

A winning smile is not conclusive proof of a candid spirit. 2 Cor. 11:13-15.

Christian courtesy should not be mistaken for the unity of the Spirit or the love which is the bond of perfectness. Eph. 4:1-3; Col. 3:14.

A saint needs no halo about his head but he ought to have a solo in his heart. Col. 3:16.

Were men who do as they please on earth to get to heaven what would they do there? 2 Pet. 3:13.

A LITTLE OFF

If a defective lens is less useful than a perfect one, how about a defective Christian? Matt. 5:8, 48.

Bible teachers who air their peculiar notions from Sabbath to Sabbath fall short of their privilege. 1 Cor. 2:12-13.

Why refuse to enter the narrow gate and then expect to walk the straitened way? Matt. 7:14.

A cyclone is not required to destroy a rose bush; just let the slugs at it. Jonah 4:7.

When Jesus speaks of "pure religion and undefiled" he is thinking of one thing and not a mixture; the best there is and hence to be preserved in its original purity. Jas. 1:27.

He who holds false doctrine finds it first in his own thinking and then seeks it in the Bible as a second source. Lk. 6:45; Jno. 1:14.

If a Christian is not good company for Christ is he a good Christian? Jno. 14:21.

THE REIGN OF RIGHTEOUSNESS

If a super-government is required perhaps the kingdom of God would meet this need. Matt. 6:10; Jno. 5:41-47.

Daniel certainly knew of this higher government with no thought of the League Covenant. Dan. 4:17, 24-26; 5:21.

Paul assumes that Christians receive a kingdom that cannot be shaken and then live and act on this basis. Heb. 12:28.

If rulers believed that "Jehovah hath established his throne in the heavens, and his kingdom ruleth over all," would they seek to establish a league of nations? Ps. 103:19.

Whatever they do, political parties and civil governments profess to do right,—a confession that the right ought to be done. Rom. 13:3, 4.

The Holy Spirit is actively interested in the unregenerate and personally concerned for all who claim his companionship. Jno. 16:7-11; 14:15-17.

The apostle John evidently thought of the Kingdom of God as present and operating when he described the ascended Christ as "the ruler of the kings of the earth." Rev. 1:5.

ETERNAL OR EXTERNAL

If life is a series of events in the estimation of some, then the absence of events means no life. Acts 17:21.

"The gates of hell shall not prevail against the Church," but the Church may fail from within by becoming like salt that has lost its savor. Rev. 2:4-5.

No man can work effectively above the level of his own spiritual attainments. Lk. 24:49.

Did any one ever see a pig admiring a pearl or a man who is neutral in morals attaining an ideal? Matt. 7:6.

The Christian's power of appeal is measured by his character and faith in God; and when the Church ceases to convince she needs more martyrs. Acts 6:10.

Men who insist that every dispensation ends in failure have lost faith in Providence. Isa. 46:9-10; Matt. 28:18; Rom. 13:1.

God has a world of things to do but is never hurried, mixed up, out of breath, or out of sorts. Rom. 8:28.

WARNINGS

When Daniel's case was reconsidered his accusers received what they intended to give. Dan. 6:24.

Christians who believe they need not repent when they sin will have use for this article of their creed. Rom. 6:15-16.

Paying a man to teach false doctrine places you beside the one who hires another to commit a crime. Mk. 9:42.

The best preaching makes no apology for popular sins and no appeal for popular favor. 1 Cor. 2:1-2.

Some Christians continue to live a limited life while Christ continues to pray, "Sanctify them in the truth." Jno. 17:17-19.

As you become less spiritual your Bible will become less interesting and refreshing. Rom. 8:5.

Some marriages are made in heaven and some below the belt. Mk. 10:9; 6:18.

Doomsday is the day some false notion works out to its conclusion. Matt. 27:5.

OUR LEAD IN LIFE

A little ink goes a long way and many a little ism offers itself for universal acceptance. Matt. 15:9, 13.

How candid we are when confessing other people's sins. Job. 22:5-11.

When Paul was designated as a "chosen vessel" his field of usefulness was named with no mention of manager or publicity agent. Acts 9:15-16.

He who makes tragedy the keynote of his life should not be surprised when it reappears. 2 Sam. 12:10.

"Get wisdom" says the proverb, but some people get into trouble instead. Prov. 22:3.

I see something of nature's methods and aims but there is always something more I cannot see. Ps. 104:24.

"Thy will be done on earth as it is in heaven" is a wonderful prayer for a man on earth to offer. Jno. 9:31.

The woman healed by the touch of faith must have found new interest in life the moment Jesus addressed her as "Daughter." Lk. 8:48.

MORAL DISORDER

A worldly minded man seldom seeks a spiritually minded associate. Amos 3:3. Another man's sin looks worse than my own till I realize that any sin any one commits is an act of rebellion against one and the same God. Jas. 2:11.

Men who adopt a wrong theory and the corresponding conduct undertake to justify both by argument. Jno. 7:31; Matt. 28:11-15.

A Christian is patient amid evil but not indifferent to sin. Rom. 12:9.

"Stubbornness is as idolatry;" it is pagan in essence and outcome; it refuses to trust God. 1 Sam. 15:23.

Jesus enjoined repentance and faith but never suggested the requiem mass as a post mortem salvation. Gal. 1:8.

Religious leaders who make blunders and refuse to make amends are as unsafe as they are unsound. 2 Tim. 1:13-14.

Think of God in heaven calling me to a life of faith and preparing me for life in heaven while I am comparatively inactive and indifferent! Jno. 14:1-3.

GOD ESSENTIAL IN LIFE

God is first and not last in creation, known among men, not unknowable. Jno. 1:1-3; 10:13.

Some religious duties are done better in private than in public just as the roots of a tree do best when hidden in the earth. Matt. 6:1, 6.

Some ministers build collapsible Churches and some Churches take too little care as to the doctrine they teach. 1 Cor. 3:12-13; Rev. 2:20.

A Christian who is truly Christ-like is neither autocratic and militaristic nor craven in spirit and careless in conduct. Eph. 6:10.

Preachers may preach as clocks keep time, but only well-made and well-regulated clocks are accurate and reliable. 1 Tim. 4:16.

This is the work of God, the work essential to a religious life and for which there is no substitute, namely, to believe on Christ as God's representative and then act under his direction. Jno. 6:29.

When the Holy Spirit "fell" on the early Christians his coming must have been sudden and manifest beyond doubt or question. Acts 10:44; 11:15.



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The Book of Joshua

An Introduction and an Analysis

BY WILLIAM H. BATES, D.D., GREELEY, COLORADO

AUTHORSHIP.



HO the author of the Book is cannot be ascertained. Jewish tradition very generally ascribes it to Joshua himself. But the account of his own death, and also the account of events which transpired after his death, forbid the supposition that he is the author of it in its present form.

On the other hand, parts of it, such for instance as the accounts of his interviews with God and also his addresses, evidently could have been furnished by none other than himself.

The true view seems to be that this Book, like Genesis, is not in its present form an original book. As Moses edited Genesis from pre-existing materials, so some person edited the Book of Joshua from matter already existing, composed by Joshua himself, but adding the account of his death, and interpolating such incidents as seemed at the time to subserve the interests of the book.

ORDER.

It may be well to note that this Book, as a history following an order of time, has suffered some disarrangement, either by the hands of the editor, or (which is the more likely) by the ancient mode of rolling manuscripts.

To be read chronologically, as Horne's *Introduction* points out, the chapters should be placed thus: Chapter i. 1-9; then chapter ii; then i. 10-18, after which should follow chapters iii-xi. Then should come chapter xxii. followed by xii-xxi, inclusive, ending with chapters xxiii., xxiv.

Or, to state it in a word, put chapter ii. between verses 9 and 10 of chapter i., and put chapter xxii. between chapters xi. and xii. This preserves the chronological order which, presumably, the author or editor desired should be preserved.

PLACE AND SCOPE.

Under Moses the Jewish people were formed into a Nation. From an unorganized, incoherent mass of demoralized and debased slaves as he found them in Egypt, he gave them a national organization, infused into them a unifying spirit, welded them together and made them one as none other nation was ever one.

Under him they received their law. Under him their magnificent and beautiful public and domestic institutions were formed. From him they received, most distinguishing of all, their worship and their sanctuary. There they were on the border of Canaan, grandly equipped as a nation except in one thing, lacking which an independent national existence were impossible. *They were a nation without a country.*

A country they were to have. Moses led them to it, but as a penalty of his forfeiture of Divine favor in a special instance (Numb. xxvii. 14), he could not give it to them. This work was reserved for Joshua. Having been chief friend and assistant of Moses, he takes up the work where Moses lays it down, and for eleven years according to some chronologists—from 27 to 30 years according to others—he carries it on. The Book in its Scope covers these years, and gives the account of his acquiring a country for his nation.

THE BOOK OF JOSHUA—THE ACTS OF THE APOSTLES.

There are such striking and unique contrasts and correspondences between these two Books that I cannot forbear—even at the risk of being charged with an anachronous intrusion—stopping to point them out. The place and scope of both are much the same.

Joshua follows and is the continuation of what is begun in the Pentateuch; the Acts follows and is the continuation of what is begun in the Gospels.

In the Pentateuch we see a nation in the process of formation and in Joshua we see it in action; in the Gospels we see a kingdom, a church, in formation, and in Acts we see it in action. To be sure there was action in both the Pentateuch and

the Gospels, but there the chief thing was formation; while in Joshua and Acts, formation having been completed, the chief thing is action.

In the Old Testament book we see a nation making for itself a place and adjusting itself to surrounding nations; in the New Testament book we see a church—the immediate kingdom process having failed—making for itself a place and adjusting itself to the world.

In the Old we see Moses living again in his successor, and going on from conquering to conquer; in the New we see Jesus living again, not in another but in himself risen from the dead, and going on from conquering to conquer. In both there is conflict begun and carried on, and the victory is sure; and if in the former case the victory seems to have failed, it is because the carnal of the Old has passed over to and yielded itself up in the spiritual of the New, where the victory will not fail, the Lord's host being led on by a heavenly Captain and strengthened with the power of an endless life, the victory coming to its glorious fulfilment when the great Captain shall come again, as He has promised, and He shall be King of kings and Lord of lords.

CONTENTS.

The Book contains 24 chapters, and easily and naturally divides itself in two parts of 12 chapters each, the first part dealing with the Conquest of Canaan, the second with the Division of Canaan. The first has a prologue or introduction, the second part an epilogue or conclusion.

PART ONE—*The Conquest of Canaan.* Chapters i.-xii.

1. Moses dead. Joshua is made commander-in-chief of the people, i. 1-11.
2. The loyalty of the two-and-a-half East Jordanic tribes, i. 12-18.
3. Spies sent across Jordan to reconnoitre, ii. 1, 2; their hair-breadth escape by Rahab's ruse, ii. 3-22; their return with an encouraging message, ii. 23, 24.
4. The grand movement in which the entire host crosses the Jordan into Canaan, iii. 1-17; a monument provided to commemorate the event, iv. 1-13; the Divine approval of Joshua's generalship, iv. 14-18.
5. The first encampment in the land, at Gilgal, iv. 19-24; the covenant with Jehovah renewed, v. 1-9; the Passover celebrated, v. 10; the commissary adjusted, v. 11, 12.
6. The campaign against Eastern Canaan, v. 13—viii. 35.
 - (1) The siege and fall of Jericho, v. 13-vi. 27.
 - (2) Rahab's ruse rewarded, vi. 22-25.
 - (3) The siege of Ai—the Israelites lose out, vii. 1-9.
 - (4) The reason and remedy therefor in Achan's sin and its punishment, vii. 10-26.
 - (5) The fall of Ai in the second attack, viii. 1-29.
 - (6) Eastern Canaan thus conquered, an altar is built at Ebal, and the people are reconsecrated to Jehovah, viii. 30-35.
7. The campaign against Central Canaan, ix. 1-x. 27.
 - (1) Gibeon's craft succeeds, ix. 1-19, but is condignly punished, ix. 20-27.
 - (2) The utter defeat of the great confederation of the Five Kings and the capture of their cities, x. 1-27, thus conquering Central Canaan.
8. The campaign against and conquest of Southern, Northern and Western Canaan, x. 28-xi. 22.
9. Grand summary of the results of the wars, xii. 1-24.

PART TWO—*The Division of Canaan.* Chapters xiii.-xiv.

1. The designation to nine and a half tribes of the land that remained yet unconquered, xiii. 1-7.
2. The inheritance of the two-and-a-half tribes of Reuben, Gad, and half of Manasseh, east of Jordan, xiii. 8-33.
3. Certain tribal adjustments, xiv. 1-5.
4. Special allotment to Caleb, xiv. 6-15, xv. 13-19.
5. Judah's boundaries, xv. 1-12, and cities, xv. 20-63.
6. The allotment to the sons of Joseph: Ephraim, xvi. 1-10, and the two half-tribes of Manasseh, xvii. 1-18.

7. Transfer of headquarters from Gilgal to Shiloh, and survey of the land in order to further allotments, xviii. 1-10.
8. The portion of Benjamin, xviii. 11-28.
9. The portion of Simeon, xix. 1-9.
10. The portion of Zebulun, xix. 10-16.
11. The portion of Issachar, xix. 17-23.
12. The portion of Asher, xix. 24-31.
13. The portion of Naphtali, xix. 32-39.
14. The portion of Dan, xix. 40-48.
15. A special allotment to Joshua, xix. 49-51.
16. Six "Cities of Refuge" appointed, xx. 1-9.
17. Forty-eight cities in the different tribes ceded to the priestly tribe of Levi in lieu of territory, xxi. 1-45.
18. Mustering out of the two-and-a-half East Jordanic tribes with great honor, xxii. 1-9.
19. The building an altar—peril and pacification, xxii. 10-34.
20. Joshua's first farewell address, xxiii. 1-16.
21. Joshua's second farewell address, xxiv. 1-28.
22. The death and burial of Joshua, xxiv. 29-31.

SUPPLEMENT.

23. The interment of Joseph's bones in consonance with the oath in Genesis (l. 25), xxvi. 32.
 24. The death and burial of Eleazar, the high priest, xxiv. 33.
- The Jewish nation is thus settled in Canaan, and is equipped for fulfilling the special Divine purpose in its future history.

NOTE—An article by Dr. Bates on the Book of Judges, with introduction and analysis, was in the Bible Champion, February, 1915.

Peculiarities of Genius

BY EDWIN WHITTIER CASWELL, D.D., MIDDLETOWN, DELAWARE



HARLES EDWARD STOWE, in the new *Story of His Mother's Life*, speaking of the lack in the Beecher family of ability to care for financial matters, says, "In the first place, they were lamentably deficient in that 'root of all evil, the love of money.' That is an old Beecher failing, from the old Doctor Lyman, down. Henry Ward Beecher was as deficient in this way as his sister Harriet. He said, 'Money is like gunpowder. It's no use except you fire it off!' As for Lyman Beecher, when the ladies of his Boston church gave him fifty dollars to buy a new overcoat, he ran around the corner and popped it all into the missionary collection. One might as well give money to a resurrection angel as to a genuine Beecher, and Mrs. Stowe was a Beecher and very genuine. She writes to Mr. Howard, 'I have invested \$4,000.00 in various ways, none of which can give me any immediate income.' Again she writes, 'My investment in this Southern place is still one whose returns are in the future.'" This reminds us of the Chinaman who remarked, when his agent told him that his lot under water had a great future—"Too muchee future." It was so with Mrs. Stowe—the future never came. "The orange grove was ruined by frost and sold for a song. The enterprise of founding the Christian Union cost her and her brother, Henry Ward Beecher, thousands of dollars and never brought them a cent in return, and she slaved with her pen far into her old age."

The author, commenting upon this situation, says, "It is little that she did not have money or the faculty for getting and keeping it. She had wealth far more satisfactory and abiding." He quotes Mrs. Stowe as saying, "Sometimes in my sleep, I have such nearness to the blessed, it is almost as if one voice after another whispers to me, within, 'Thou shalt tread upon the lion and the adder.' 'The eternal God is thy refuge, and underneath thee are the everlasting arms.' Depend upon it, the spirit of the Lord didn't pitch me into this seething cauldron for nothing, and the Son of Man walketh with me in the fire."

Again, Mrs. Stowe said, "What I have I know with absolute certainty, yet it is so unlike anything we conceive of in this world that it is difficult to put it into words."

Henry Ward Beecher's lack of the proper appreciation of the value and use of money was like that of his sister, Mrs. Stowe. Major Pond, while conducting Mr. Beecher on a lecture tour, gives an incident illustrating this characteristic. Several weeks previous, Mr. Beecher had married C. P. Huntingdon, the railroad magnate, to Mrs. A. D. Warsham, of New York City. The envelope containing the fee, Mr. Beecher had tucked away in his watchpocket. Unloading his pockets of letters and papers while on the train, he found the little envelope and saw it contained four one thousand dollar bills. Mr. Beecher said to Major Pond, "Don't tell any one about it; we will make some happiness with this money." On his return to New York City he made a selection of beautiful rugs, sending one to each of his friends, until the four thousand dollars were used up.

After Mr. Beecher's death, Mr. Pond related the incident to Mr. Huntingdon, who exclaimed, "I should never have given the money to him—it was all wrong. Money never did him any good." Mr. Beecher, however, no doubt, thought very different. His happiness was in making other people happy.

An eccentricity in the direction of benevolence is more to be desired than one in the direction of covetousness.

Ruskin, who was heir to about \$700,000, was a great giver. Many a struggling artist or literary worker had the weight of some financial burden lifted by timely help from their rich brother, Ruskin. The greatest pleasure of his life was in the distribution of his money. That was why he loved to read the Arabian Nights, who, with unlimited bags of ducats in their saddle bags, scattered generous handfuls among the crowds. Some people thought Ruskin was almost insane because of his lavish giving. Later in life Ruskin received 120,000 pounds from a legacy. True to his principles, he gave away most of this money and died poor. His benevolence was attributed partly to his lack of appreciation of wealth and of business ability to care for it.

Sir Walter Scott had such great confidence in the integrity of his business friends that he lost almost his entire fortune, but that loss proved a blessing to mankind, for it kindled his genius anew, until it filled the world with illuminating literature. Like Mark Twain in his great business calamity, Walter Scott was enabled to pay every dollar of his firm's indebtedness.

Washington Irving would not have written so continuously late in life, if he had not made ruinous investments in landed property in the far West. It is therefore true, not only that great geniuses are poor judges of business investments, but that they are inspired to accomplish greater achievements when under the condition of necessity. Carlyle wrote most of his works in order to keep the wolf from the door, and, after he obtained a competency and high position among the social circles of London, he lost much of his force and power which had been exerted for the masses of humanity, writing more in this period of his life to please and honor the rich and great.

Professor Agassiz said that he had no time to make money. He considered that he was using his hours for a vastly higher purpose. But these mighty minds would have been far more useful to their families and friends if they had cultivated a keener business sense. They would thus have been enabled to meet all personal indebtedness promptly, as well as accumulating a reasonable amount of money for future necessities.

It is said that John D. Rockefeller still possesses the first dollar he ever earned. It is laid away in his safe. That dollar has developed into a great harvest, by inciting a desire to save other dollars. John Wesley's celebrated sermon on giving had three divisions: First, get all you can; second, save all you can; third, give all you can. One cannot give more than a four hundred millions of dollars, as Rockefeller and Carnegie have done, for the upbuilding of churches, colleges and scientific institutions, as well as libraries, and hospitals, unless he first earns and saves his money.

The parent who teaches the child to save something each year, confers an inestimable blessing upon its coming youth and manhood. A few hundred

dollars thus saved may start a business career of great value. It also means to the individual a feeling of independence, of confidence and of liberty which increases his nobility of character. But there are multitudes of people who would never save a dollar even if their wages were doubled or quadrupled. They seem to possess no inborn tendency leading them to provide for the future, no education along the line of accumulation, no desire to acquire a competency. With such persons, money burns in their fingers until it is expended, sometimes for foolish luxuries; at others, to gratify sinful and hurtful appetites. When old and indigent, these people depend upon those who have possessed an instinct for accumulation, as well as a desire to become benevolent.

Daniel Webster, the greatest orator of the Western world, revelled in mountain eyries of imagination and reasoning, circling the intellectual heaven with the mighty sweep of his genius. But when he came down to the actualities of life, he was lost out of his sphere. Everything of a business character was in disorder. His noble sentiment, everywhere commended, that manhood's highest feeling was that of responsibility to Almighty God, had its counterpart, which he did not appreciate, that of responsibility of man to his brother man. When Webster passed away, it is said that he was a bankrupt many times over. On a certain occasion, when in great financial distress, he called at a bank in New York City to borrow one thousand dollars. The cashier said to him, "Mr. Webster, you have a thousand dollars to your credit at the present time in this bank." "Oh, pardon me," replied Webster, "I had forgotten all about it." How much nobler an example Mr. Webster would have bequeathed to mankind if he had been educated to pay attention to the little necessary duties and needs of every day, business life.

Oliver Goldsmith used to retire very early in the evening and lie abed in the morning to avoid his creditors. As in the case of Macawber, no doubt, Goldsmith heard the cry from men in the street who were waiting for his appearance, "You needn't hide yourself! we know you're there." Goldsmith would often negotiate with his publishers to get an advance on a work of which he had not written a word. Then he would be happy for a few days, and soon again he would feel, like Macawber, when he saw the doors of the prison closing on him, and exclaimed, "Thank God! my creditors cannot get at me here."

The grandest specimens of manhood are found among those who have carefully, honestly and steadily increased in riches, and who have liberally and conscientiously poured out the wealth received into the various channels of human need, while the man who gives indiscriminately, because he has no appreciation of the value of money, and who keeps nothing to meet the indebtedness of the present, or the needs of the future, lacks a great quality necessary to the highest manhood.

* * *

It is true that we have to face lesser problems at the proper time, but the logical order is first the great and then the smaller decisions. Jesus would hammer into your minds the fundamental considerations. Henry Drummond used to advise his students not to postpone their life for the sake of the details of their faith. He meant that he would not have a young man wait to become a Christian until he has selected every question; for example, until he has entirely satisfied himself as to whether there is an absolute metaphysical distinction between God and Christ, or an absolute metaphysical identification between God and Christ. It might take weeks, or even months, for a young mind to satisfy itself on that point. Meanwhile there should not be a shadow of doubt in his mind as to how Jesus Christ would have him live day by day.—
Howard A. Bridgman.

* * *

Don't you know of some one to whom the gift of a year's subscription to BIBLE CHAMPION would bring much pleasure and helpfulness each succeeding month?

The Club

The state of the Believer's Soul between Death and the Resurrection

BY D. J. STRANG, MONMOUTH, ILLINOIS



REFERRING to November article in BIBLE CHAMPION touching on above topic I would say that the state of the believer's soul between death and the resurrection is partly revealed in Eccle. 12:7. "The dust returns to the earth as it was and the spirit unto God who gave it." This is a general application. The bodies of both believers and unbelievers return to the earth and decompose. The souls (spirits) of both return to God who gave them. He has different places to which to consign them. Luke 16:23-25, which is not a parable but a revelation (for parables never mention names), shows that the spirit of the rich unbeliever was sent to Hades, where he was "in anguish." But the spirit of the poor believer was *comforted* in "Abraham's bosom."

These two believers were far apart while on earth in locality, time and circumstances. Their bodies were buried, and their souls, consigned by their Heavenly Father, "God, who gave them," to a place of comfort for the time between death and the resurrection. Jesus, dying on the cross, said to the penitent thief, "Today shalt thou be with me in paradise." This applied to their souls, for Jesus' body lay in the grave till the third day after He said this. The believing thief's body would be disposed of according to custom and is awaiting the resurrection of the other righteous. His soul, however, is with Christ Jesus "in paradise," an association of the highest honor and a place of perfect happiness. Thus a man who had lived a wicked life, but at its close repented, vindicated the perfect character of Jesus and prayed for salvation. He departed to be with Christ. There are many other passages which are always quoted as showing the state of the believers between death and the resurrection, such as 2 Cor. 5:8 and 2 Tim. 5:8.

If that man can "explain these away" I would like to know how he does it.

BY EDWIN WHITTIER CASWELL, D.D., MIDDLETOWN, DELAWARE

Lazarus, the beggar at the rich man's gate, is carried by angels to Abraham's bosom of friendly fellowship. This parable is a picture drawn by the Infinite Artist who came from the bosom of the Father, to die for men and to tell us of the reality of mansions, fellowships and reunions in the life eternal.

It is no guess that the spirit returns immediately to God Who gave it, while the body sleeps in the dust of the grave. Our Lord called the dead back to earth to prove that the spirit lives without the body in the Paradise of God; as well as to comfort the bereaved and to show mankind that He is the resurrection and the life.

Our Lord's words to the dying thief, "This day shalt thou be with Me in Paradise," affirms the fact that the soul does not wait for the coming of Christ's kingdom or the resurrection of the body, but enters immediately into the bliss of Paradise. Jesus wept at the grave of Lazarus, it is thought, not for the sorrowing sisters, but for Lazarus, who must be called away from the glory of the heavenly life to earth's conflicts and sorrows. It is evidently not God's will to reveal the eternal world beyond what is written in the Bible. Lazarus was silent about his four days' residence there and Paul was not permitted to relate his experience when caught up into Paradise. It may be that there are not words in our language to express the reality of the future world. In the Bible the natural is used to portray the spiritual; John calls Heaven a "celestial city." He says we shall be "like Him" and reign with Him on His throne of glory. Paul speaks of the glorified body being like the harvest of grain, shining like the stars in the heaven. He says we shall be changed, transfigured in a

moment when death is swallowed up in victory and we become incorruptible and immortal.

When Stephen was stoned, he went where he was looking; the gates of Paradise were opening to his enraptured vision. Seeing Jesus standing on the right hand of God, as if waiting to receive the first martyr to His everlasting arms, he exclaimed, "Lord Jesus, receive my spirit." His prayer, like that of the thief on the cross, was answered; his face was like the face of an angel, his body fell asleep, his spirit was forever with the Lord. When Jesus was conversing about His own death, on the Mount of Transfiguration, His face and raiment were white as light. The inner glory of His divinity was shining through to meet the glory of His coming ascension. Was it not so with Stephen? He was losing his life and finding it in Christ's immortal splendor. Death means transfiguration to the believer. Saul of Tarsus, who was consenting to the stoning, soon after saw his Lord and heard His voice saying, "I am Jesus Whom thou persecutest." Three times afterward Jesus appeared to Paul, once taking him on a tour to Paradise for a cabinet meeting with the redeemed. While Paul does not reveal his discoveries and experiences, he does affirm that "we know that if our earthly house of this tabernacle were dissolved, we have a building of God, eternal in the heavens." We are willing to be "absent from the body to be present with the Lord," because mortality is swallowed up of life. Paul had inside knowledge; he had visited the country; he had felt something of the eternal weight of glory; he knew that, having nothing here, he would have all things there, and often he had a desire to depart and be with Christ, which he knew would be far better. He knew that he had appointments to meet all his converts in Paradise, who were to be his joy and crown of rejoicing in the Lord.

The Beloved John, who also had visions of the heavenly world while banished on the Isle of Patmos, when he came to write his first Epistle, repeated thirty-eight times the words "we know." "We know we shall be like Him;" "we know we have eternal life;" "we know we are of God." There was, therefore, no guesswork with these inspired writers of the Holy Scriptures; they accorded with Christ in all that He said about the world from which He came. When Jesus spake of the children, He referred to their angelic spirits being nearest the throne and nearest the angel company, that their voices may first ring with the melody of the song of Moses and the Lamb.

Our Lord prayed in His last prayer, "I will that these whom Thou hast given Me be with Me where I am." That prayer was answered by the assembling of the myriads of the redeemed in the heavenly Paradise through all ages of the world.

We admit that Heaven is to be Something rather than to be Somewhere. Heaven is in the believer's soul; "where Jesus is, is heaven." And He has promised to be with us always, here, in this life, and that we shall be always with Him in the life to come.

BY THE REV. B. A. DISNEY, CHATTANOOGA, TENN.

The doctrines of the New Testament are founded upon, and are in strict harmony with, those of the Old. In some instances the form or mode is changed, but the spirit is the same. The Bible is one.

At death "The spirit shall return unto God, who gave it." Eccle. 12:27. God said to Abraham, "Thou shalt go to their fathers in peace." Gen. 15:15. Isaac "gave up the ghost and was gathered unto his people." Gen. 35:29. So also Jacob—Gen. 49:33. At death Rachel's "soul departed." Gen. 35:18. David said concerning his departed child, "I shall go to him, but he shall not return to me." 2 Sam. 12:23. David, Jesus, and Stephen said at death, "Into thy hands I commit my spirit." Ps. 31:5; Luke 24:36; Acts 7:59. Elijah "went up by a whirlwind into heaven." 2 Kings 2:11.

Jesus said: "God is not the God of the dead, but of the living"; but "God is the God of Abraham, and of Isaac, and of Jacob": therefore, Abraham, Isaac, and Jacob are not dead, but living. Matt. 22:32.

"Many shall come and sit down with Abraham, Isaac, and Jacob, in the

kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness." Matt. 8: 11, 12. "Lord now lettest thou thy servant depart in peace." Luke 2: 29. "Fear not them which kill the body, but are not able to kill the soul, but rather fear him who is able to destroy both soul and body in hell." Matt. 10: 28.

"The beggar died and was carried by the angels into Abraham's bosom," "paradise," "was gathered unto his people," "Abraham, Isaac, and Jacob;" "the rich man also died and in hell he lifted up his eyes, being in torment." Luke 16: 22, 23. This was the doctrine of the Pharisees (see Acts 23: 8, and Josephus) and Christ; and the twelve and Paul were Pharisees. Hence Christ said to the thief, "Today shalt thou be with me in paradise." Luke 23: 43; also Ps. 16: 10; 49: 15; Acts 2: 27-31; 13: 25.

At the Transfiguration, "Behold, there talked with him two men, which were Moses and Elias, who appeared in glory." Luke 9: 28-36; Matt. 17: 1-8; 9: 2-8. "Knowing that being at home in the body we are from home away from the Lord. We are pleased rather to be from home out of the body and to be at home with the Lord." 2 Cor. 5: 6, 8—a literal translation. See also all the preceding verses of this chapter. "Having a desire to depart and be with Christ, which is far better." Phil. 1: 22, 23. "Knowing that shortly I must put off this my tabernacle." 2 Pet. 1: 14.

Christ preached by the Spirit in the days of Noah to the disobedient who are now "spirits in prison." 1 Pet. 3: 18-20. "For if God spared not the angels that sinned, but cast them down into hell, and delivered them into chains of darkness, to be reserved unto the day of judgment to be punished." 2 Pet. 2: 4-9; Jude 6.

"But ye are come to the general assembly and church of the firstborn and to the spirits of just men made perfect." Heb. 13: 22, 23. "I saw under the altar the souls of them that were slain for the Word of God, and they cried with a loud voice, saying, How long, O Lord, dost thou not avenge our blood on them that dwell on the earth?" And it was said unto them that they should rest until their fellow servants that should be killed as they were, should be fulfilled. "After this I beheld, and, lo, a great multitude stood before the throne. . . . What are these? and whence came they? These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God and serve him. . . . the Lamb shall feed them, and shall lead them to living fountains of water." Rev. 6: 9-11; 7: 9-17.

When Christ raised the daughter of Jairus, "her spirit came again, and she arose straightway." Luke 7: 11-15; also Lazarus, John 11: 1-46.

"I will come again and receive you unto myself, that where I am there ye may be also." John 24: 3. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God," 1 Thess. 4: 13; Matt. 24: 30. "at the coming of our Lord Jesus Christ with all his saints." 1 Thess. 3: 13; Jude 14; Zech. 14: 5. Then "he shall send his angels and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24: 31, and "we shall all stand before the judgment seat of Christ." Rev. 14: 10.

BY THE REV. E. C. GORDON, ST. LOUIS, MO.

In response to the request of the BIBLE CHAMPION, for November, 1920, p. 454, I offer the following remarks:

1. The New Testament does not give special prominence and emphasis to what may be called the Middle State, or the state between physical death and the resurrection of the body.

2. It gives special prominence to the final state; the eternal state, which is to follow the personal return of our Lord to this earth. This return, commonly called the Second Advent, is the great and blessed hope of the Church.

3. It is one of the strange things in the history of the Church that, to so great an extent, this Biblical emphasis of the Second Advent has been lost sight of, and the attention of Christians has been directed to this middle state rather than to the final, the eternal, state.

4. On the other hand, Phil. 1:23 is by no means the only passage in the New Testament which directly refers to the middle state and the blessedness of believers in that state. We have, for example, our Lord's word to the dying robber, "Today shalt thou be with me in Paradise." Luke 23:43. As to the precise meaning of Paradise there may be some question. But a devout mind cannot believe that it means less than a blessed state, wherever the place may be, inhabited by saved persons between death and the resurrection. See 2 Cor. 12:2-4, where the "Third Heaven" is synonymous with Paradise. Compare Rev. 2:7.

5. The New Testament clearly teaches that the Middle State, or "Hades," consists of two states: one of punishment and misery; the other of reward and blessedness, eternally separated by an impassable gulf. Here may be cited our Lord's parable of the Rich man and Lazarus, Luke 16:19-31. Lazarus is in Abraham's bosom, which, according to Jewish conception, was the highest heaven. True, this is a parable; but the parable is without meaning, if the rich man, Abraham and Lazarus, are not to be regarded as alive and active; and that the two states are real; one of torment and the other of blessedness. The parable clearly suggests, if it does not explicitly state, that the two conditions were actually existing at the time the parable was spoken. The rich man's brothers are represented as alive on earth, to be reached by a solemn warning; the rich man had died and his body had been buried.

This interpretation of the parable is sustained by the use of the Greek word for heaven, *ouranos*, in such passages as Matt. 5:16, 45; 6:9, 10; Rom. 1:18; Gal. 1:8; Phil. 3:20; 1 Thess. 4:16; Rev. 3:12; and by the use of the Greek word *gehenna* for a place of torment in such passages as Matt. 5:22; 23:33; Mark 9:47, 48.

To say that Phil. 1:23 is the only passage in the New Testament which can be "construed as expressive of a state of the believer's enjoyment specifically between death and the resurrection," is to ignore much of the teaching of our Lord and His apostles.

BY THE REV. I. N. KRAMER, MARION, IOWA

IN BIBLE CHAMPION for November it is stated that the subject of the felicity of believers between death and the resurrection was given to a class of young people to investigate, and after examining a number of texts brought forward to teach that that period is a time of felicity to them, all were rejected but one, as not applying to that specific time. The retained clause is in Phil. 1:23, and reads, "far better." The question, "Were those young theologians correct," was turned over to the readers of the BIBLE CHAMPION to answer.

As one of the readers of the BIBLE CHAMPION I give my verdict in the affirmative, even to the exclusion of the retained clause. I am forced to this conclusion by the Bible statement that "there is no work, nor device, nor knowledge, nor wisdom in the grave," Eccl. 9:10, which represents the state *into* which all go, good or bad. For "the dead," wherever they may be, "*know not anything.*" Eccl. 9:5. In such condition there can be no sense of time. They lie down in the sleep of death, and the next moment, *to them*, is the resurrection to incorruption and immortality.

For the believer, with all the troubles and trials that attend the corruptible life, and momentarily, as it were, to be raised up to be with Christ, is "far better." Yet for him to abide in the flesh life in this troubled world might be needful for others. Then between his duty to remain, and his desire to be delivered from such troubles, and to be with Christ, puts him into a straight not knowing which he ought to choose. Accordingly, we hear Paul, in 2 Cor. 5:2-10, saying, we groan, earnestly desiring to be clothed upon with our house which is from heaven. The house here referred to, is, without question, the glorified immortal body to be put on at the appearing of Jesus, Tit. 2:13; 2 Tim. 4:1; and the resurrection of the just. Luke 14:14. Therefore, while we are still living in the flesh, we are absent from the Lord. And, further, as long as the flesh body is put off, until the spirit body is put on, are we absent from the Lord.

It was this great change from the flesh body to the immortal spiritual body, that Job looked forward to, when he said, "All my appointed time will I wait till my change come." That is, that this waiting place will be the only house I shall then have, which is no house to dwell in, only a waiting place while unclothed until clothed upon with the house from heaven.

BY A. C. WILLEY, ATASCADERO, CALIFORNIA

Your question presented to an open forum of readers in the CHAMPION of November, viz.: "What does the New Testament teach as to the state of the believer's soul—beatific or otherwise,—specially between death and the resurrection?" I take the liberty to reply as follows: Christ himself said, "Our friend Lazarus sleepeth . . . howbeit Jesus spake of his death. . . . Then said Jesus unto them plainly, "Lazarus is dead." Luke 11:11-14. "We shall not all sleep." 1 Cor. 15:51. "Them also which sleep in Jesus." 1 Thess. 4:13-15. "But some are fallen asleep." 1 Cor. 15:6. "We which are alive . . . shall not prevent (precede) them which are asleep." We shall not all sleep but we shall all be *changed*. "Now is Christ risen from the *dead* and become the first fruits of them that slept." 1 Cor. 15:20. "David is both *dead* and buried." Acts 2:29. "David is not ascended into the heavens." Acts 2:34. "Did eat manna and *are dead*." Luke 6:49. This is in harmony with many references in the Old Testament to the dead as unconscious.

After God breathed into the nostrils of the dust-made man the breath of life man *became* "a living soul."

Then the Wise Man tells us that when the golden bowl is broken the dust shall return to the earth as it was and "the Spirit shall return to God who gave it."

I quote this from the Old Testament to lead up to the query is this "Spirit" only another term for the "breath of God" which He breathed into man?

We talk wisely of the mind, soul, and spirit. Can any one differentiate and tell where one leaves off and the other begins?

If we were taught from childhood that "man's breath goeth forth, he returneth to his earth, in that very day his thoughts perish, instead of to sing, "I want to be an Angel," the ouiji board would today be supplanting the Bible.

Mariolatry

The Rev. Alexander Robertson, D.D., in his book, "The Roman Catholic Church in Italy," says:

"Many more festival days are dedicated to the honor of Mary than to any one else. A few of these are the following: The Nativity (Sept. 8); her Presentation in the Temple (Nov. 21); the Annunciation (Dec. 18); her meeting with Elizabeth (July 2); her Immaculate Conception, observed on the anniversary of the day of its promulgation, by Pius IX., on December 8, 1854; her Purification, called also Candlemas, from the lighting and consecration of candles in the Church (Feb. 2); and her Assumption (Aug. 15).

"The cult of Mary in the Roman Catholic Church has not only come into rivalry with the worship of God and Christ, but has to a large extent supplanted it. As is well known, the very Lord's Prayer has been changed to 'Our Mary, who art in Heaven, hallowed be thy name,' etc.; the Te Deum has been altered thus:

We praise thee, Maker of God;
We acknowledge thee, Mary the Virgin.
All the earth doth worship thee,
Spouse of the Eternal Father.
To thee all angels and archangels,
Thrones and principalities, faithfully do service.
To thee the whole angelic creation
With incessant voice proclaim, Holy, holy, holy Mary!"

"Cardinal Vaughn a few years ago actually took upon himself to dedicate England to Mary, and he and many others are doing their best to introduce her worship, setting up her image wherever they can."

It is a fair question: What import and purpose has the proposed National Shrine to Mary at Washington, D. C.?

Singing with the Spirit and the Understanding

BY M. W. HERBERTUS.



N the Hub of the Universe there once dwelt an organist, and he was young. He was also filled with the enthusiasm of youth; for he had a great love for his music. And there came a great convention to his city. Now, it was desired of the musicians of that city that they should gather a goodly chorus and sing at the convention. And it so happened that the young organist was selected, because of his great zeal for his chosen profession, to lead that chorus. And he did not lament. Neither did he allow the grass to grow under his feet.

As he well knew, it was the season of the year when men retire from the sights and sounds of the city to commune with nature for such time as they can afford, and singers would therefore not be abundant. Nevertheless, his courage failed not; but he strove mightily to do his city proper credit. And he gathered singers from near and from far, and he did hold rehearsals many and varied within the city and without it. And the singers responded to his zeal and began to give promise of becoming a mighty chorus for the great occasion.

Now, it so happened that one of the pieces that was to be performed was a famous composition depicting the boys in blue and in khaki—those that came back and those that did not—in words appropriately set to music. He accordingly felt constrained to do himself proud in its rendering; for, verily, it was some piece. So he waxed eloquent—as well as somewhat warm and ruddy—in his effort to get exactly the tone which he desired. Verily, he was a great musician and one given to perfection of tone.

The aforesaid composition, which was indeed some piece, began after this fashion: "There's a clamour of many voices." And there was. It was also some "clamour;" for, to get the correct tone, he did murder the king's English most atrociously, bidding them say: "There's huh clarm-hoor hov many voices," with a sort of cockney pronunciation that had aspirations to resemble Italian. It produced a great tone; but it was not his mother tongue. Neither was it for the edification of the brethren.

Now, among his singers there was a man who had studied nine languages and sung in four, in the days of his youth, and he wondered much at the instruction given,—not that he did not see the reason therefor, but because he saw much more than that; for, verily, he saw that tone is not everything, and that words deprived of sense cut no ice, especially in songs of praise unto a nation's heroes. He preferred to have the words resemble something that men are accustomed to use in their daily intercourse so that they might be understood.

Nevertheless, he profited much by the experience; for he began to understand why so many church choirs are more of a hindrance than a help to the rest of the service, especially to the sermon. It also dawned upon him why they are devoid of skill in impressing their music upon their hearers. Listeners are not impressed by tone but by ideas, and the power of choruses such as those so famous in Oberlin thus becomes clear. Their words are like those of a single performer, and, verily, the audience can hear and also understand what they hear. Thus the soul is fed and the ear is pleased as well; for it hears English as it is spoken and never a bit of jargon.

Now, considering these things, the man was comforted; for he was a student much given to contemplation and a desire to understand. And he did! And yet he liked it not, as the others liked it not; for they did vex the soul of the young organist by their persistent "forgetfulness." And he wist not that they loved their mother tongue, and from lack of a desire to change it did not exert themselves to remember.

This was made clear by what happened elsewhere; for when they reached the passage, "Look where the soft clouds blossom," and he bade them pronounce it thus, "Look where the soft clouds blos-hom," forbidding them sternly to sound the second s, regardless of the fact that it is habitually sounded, they nevertheless were even more careless and forgetful, and did persist in pronouncing the word

correctly in spite of all his diligence to have them do otherwise. And, behold, at the performance they were still forgetful, albeit a faithful few did their best to get the tone desired regardless of all other considerations.

Now, there be many folk, big and little, who are like unto this musician. They see one thing so plainly that they are unable to see anything else at all! It may be the result of inclination, and it may be the outcome of their limitations; for men have such things and wit it not. And all who indulge in this limitation, be it from inclination or from inability to avoid concentration on a single point, be in grave danger of becoming one-track mentalities. Now, the peculiarity of such mentalities is this: they see one thing so diligently that they realize not the possibility of seeing with other eyes. Moreover, they forget that truth is many sided and that no one man can see it all.

Forgetting that, they conceive of the absurd idea that they alone have clear vision, and, in consequence, they come to be like unto the zealous Scot who once served on a jury and later affirmed that he had never seen "eleven more obstinate men" in all his life. Verily, they become convinced that wisdom will die with them, and they pity the world because, in its blindness, it will not accept their leadership without doubt or questioning. Such zeal often o'erleaps itself, and it progresses not far in its quest.

It, therefore, behooveth singers to sing with the spirit and with the understanding, as well as with the mouth; for thereby they will accomplish much more in the world and be of greater service to the Kingdom, which desires not machines in the chancel, but men with souls aflame for God. If they be but machines, the ungodly have whereat to scoff; for, verily, "canned music" would do as well, and it would save much expense, and help to reduce the high cost of living. It would, indeed, not be for the edification of the brethren; but neither is the singing in which tone counts for more than sense, since thereby no one is edified, not even the singers themselves.

Now, it happeneth at times that the man of one idea is right; for of such stuff have reformers been made. Nevertheless, it behooveth him not to be sure that no man who differs from him can be possessed of brains; for, verily, the Devil will surely differ from him, and no man can question his mental ability. Assuredly, there is such a thing as zeal without knowledge, and it behooveth us all to seek diligently where wisdom is to be found; for we all lack it and need the guidance of the Holy Spirit in these days of uncertainty and dread. May it not be denied us!

* * *

The BIBLE CHAMPION is the Official Organ of the Bible League of North America. The CHAMPION is needed in this crisis to help us to weather the storms of Bolshevism and hate that are surging about us on every side. The CHAMPION does not sidestep fundamentals. Won't you tell your friends about it—or introduce it by sending us their names and address, and 25c for a Three Months' trial?

* * *

Many are the pains of life, and the struggle with wickedness is hard; its course is marked with sorrow and tears. But assuredly its deep impress upon the human soul is the indispensable background against which shall be set hereafter the eternal joys of heaven!—*John Fiske*.

* * *

Before we can bring happiness to others, we must first be happy ourselves; nor will happiness abide within us unless we confer it on others. If there be a smile upon our lips, those around us will soon smile, too, and our happiness will become the truer and deeper as we see others are happy.—*Maeterlinck*.

* * *

Do you know a minister to whom the gift of the CHAMPION for a year would be more helpful than a measure of tears and sympathy? Invest \$1.50 and give him a real lift! If you do not know of any we know many of them!

The Theophany of the Elders--III

BY THE REV. H. W. CONGDON



AMONG the open manifestations of God to men recorded in the Bible, none is more remarkable than the one recounted in the 24th chapter of Exodus. It is called the *Theophany of Elders*, because in it God openly revealed Himself to the seventy elders of Israel.

By many persons this theophany is slightly passed by as of no special significance, and sometimes the genuineness of the whole record is called in question. But its connections shows it to be an integral part of the narrative, and exceedingly important in its meaning.

It will be seen, Ex. 19:5, 6, that Jehovah first of all proposed to the Hebrew people, to organize them into a nation on condition that they would keep His covenant and obey His laws. This proposition the people accepted. Then Jehovah propounded to them the terms of the covenant for their acceptance.

The covenant consisted of ten commandments and certain additional laws all contained in the 20-23 chapters of Exodus inclusive. All these laws were written in a book called the *Book of the Covenant*. See Ex. 24:3, 4, 7; Heb. 9:19, 20. This Book was to be the written constitution of Israel, the organic law of the new nation about to be formed. By the acceptance and ratification of this written covenant, Jehovah was to become Israel's King, and they were to be His beloved people, His "peculiar treasure above all people."

This covenant or constitution, having been thus framed and written out, was now most formally and solemnly submitted to the people. See Ex. 24:3-8. They could adopt it or reject it. Voluntarily they adopted and ratified it, and thus they became a nation, having Jehovah for their Sovereign, and becoming thereby His people. He was now the guardian of Israel, the ruler of the nation, and the protector of the rights of the poorest and humblest of its members.

But this people was a sinful and impure people, while Jehovah, their God, is a holy God. Their sin must be put away, and their impurity purged in order to intimacy, fellowship and communion with Him. Hence the necessity of sacrifices. In these sacrifices which accompanied the ratification of the covenant, part of the blood was sprinkled on the people to signify the atonement (Hebrew, *covering*) of their sin; and part was also sprinkled upon the altar to signify Jehovah's acceptance of their penitence and their promise of obedience. Thus they were made meet for His fellowship, and to approach unto His presence. In other words, having now become the people of Jehovah, and their sin being covered by the blood of their sacrifices, they were now ready to enter into communion with Him.

This communion is most beautifully exhibited in the theophany that followed. The new nation by its representatives, the seventy elders, was invited to sit down in Jehovah's immediate presence to a sacrificial feast. The feast was held in the mountain because there was no other temple or sanctuary except this, where God made His presence seen in the pillar of fire. Here in this temple not made with hands, "they saw God and did eat and drink." (Ex. 24:11).

In this community scene of the Old Testament, there is most striking demonstration of the friendship and fellowship existing between Jehovah and His people. They are here caused to approach into His presence, to sit at His table, and to partake of His bounty. They are also permitted to gaze upon His unveiled glory without fear and are satisfied with the gifts of His hand. Their iniquities are now covered; they are brought nigh by the blood of the covenant, and they are made to rejoice before Him with exceeding joy. Through their representatives the whole nation is brought into communion with their God. This theophany in the presence of the elders is, in fact, an object lesson to set forth the fellowship between Jehovah and His people.

Our interest in this theophany is not by any means simply historical. Our blessed Lord, the same night in which He was betrayed, took the cup saying: "This cup is the New Testament in my blood, which is shed for many, for the remission of sins." In His hand soon to be pierced, He holds out to us this cup, contrasting the Old Covenant with the New; the blood of the calves with His

own precious blood; and the remission of the sins of a limited nation with the sins of many. In the institution of the Supper our Lord makes the Old Covenant the historical basis of the New, and the blood of its sacrifices the type of His own atoning blood shed for "the sin of the world." Thus in this the most solemn of all ordinances of religion under the New Covenant, our Lord guarantees the historical character of the record of the covenant mentioned, in the 24th chapter of *Exodus*; and in the historical connection of the two we see exhibited the mutual interdependence of the Old and the New Covenants. They stand or fall together.

What now shall we think of those teachers of theological students who hold that the *Book of the Covenant* was not written until the last days of the apostate, idolatrous northern kingdom of Israel, and has no better foundation than the traditions and legends then current among the semi-barbarous people? This is the distinct claim of the rationalistic critics. They claim that it was not written until 600 or 700 years after the alleged events, by an "Ephraimitic writer," probably in the reign of Jehoshaphat; that afterwards it was revised, how many times over no one can tell, by unknown redactors; and that in these revisions the Book itself has suffered so many "omissions, insertions, and transpositions" (Briggs) that we cannot tell precisely what were its original contents as it came from the hand of the Ephraimitic author. At its best, it (*Ex.* 20:24) is only the record of the traditional views prevailing among the ten tribes in the 8th century B. C., and is founded upon nothing else than the current stories about Moses, the folk-lore of the Israelitish people.

If these statements were based upon anything but conjecture and imagination, the cause would be serious indeed. If this criticism were true, it would leave the *Book of the Covenant* without a historical basis. Worse than this, it would stamp the Book as it now stands in *Exodus* as fraudulent, since it formally professes to come from the hands of Moses, while it actually came from the hand of some unknown writer, six or eight hundred years after Moses' time. But this criticism is more far-reaching than this even. It not only impugns the Old Testament but it invalidates the New. While it makes void the efficacy of the blood of the former covenant, it prepares the way for the denial of the vicarious and atoning nature of the divine sacrifice of Christ.

Not all these critics may themselves reach this logical conclusion of their own teaching. Some may stop short. But we may be very certain that in every such case the work which is left unfinished by the Master will be completed by the disciple.

The main question which has agitated the Presbyterian Church for several years past, and which seems still to remain unsettled before it, is: Shall such criticism as this upon the Bible be taught in our theological seminaries to the future ministers of our church, and shall it be preached to our people from our pulpits? The newly formed liberal Presbyterian League is distinctly organized to secure the reversal of the action of the last four General Assemblies condemning these teachings, and to secure toleration for those who teach these views in the church.

The church has never discouraged the fullest investigation and study of all these questions, but rather encouraged it. See Minutes of General Assembly, 1883, p. 631; 1881, p. 89. What it has discouraged is the teaching "of crude theories and unproved speculations on the part of religious instructors." It has most strenuously resisted the official promulgation of such theories and speculations as facts and truths, from our professors' chairs and from our pulpits. This is the liberty that has been abridged and the freedom that has been crippled. And so long as the church is loyal to her Lord and His word, she will continue to resist these views to the end.

* * *

A subscription to the BIBLE CHAMPION will be an acceptable Gift—a welcome reminder of the giver every month it is received, and every time it is picked up and read, throughout the whole year! Make some needy minister or missionary happy and more efficient by sending him the CHAMPION for 1921.—*Amen to that?*

"I Love the Lord--Because"

BY THE REV. ALEXANDER MAC COLL, PHILADELPHIA, PA.



N one of his meditations, John Owen, the Puritan, thus cuts off sharply the first verse of the 116th Psalm, and by this device brings his readers face to face with the deep, underlying motive of the religious life. He goes on, "As the Psalmist says in one particular, 'I love the Lord--because,' so may we in general, 'We love the Lord--because.' If any man inquire about our love for God, we may say: What have we now done? Is there not a cause?"

It is well to remember that love for God is no optional exercise of a man's soul, no finer flower of the Christian life; it is the great commandment of the law, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." The secret of many a testing experience is suggested in these words of the same ancient book, "The Lord your God proveth you to know whether ye love the Lord your God with all your heart and with all your soul." In any true sense do men love God today? Why do we love Him? Why should we love Him? And how should our love express itself? In answering these questions this psalm is very suggestive.

The reason for the psalmist's love is made very clear. His soul has been in the narrows, hemmed in on every side, jagged peaks and yawning chasms everywhere, no outlet to liberty and life. "The narrows of hell took hold on me, I found trouble and sorrow." "*Then*"—the "*thens*" of Scripture are always suggestive—in the narrows, when every human hope was gone, "called I upon the name of the Lord." Simple, definite, appealing, is this man's prayer "O Lord, I beseech Thee, deliver my soul." And the answer? One never reads the Psalms with understanding until he has learned to watch in them for the answers to the psalmist's prayers. Commonly they are found in some change not in the man's conditions, but in his attitude; even as he prays there steals upon his soul, like some gentle breath of even, the sense of a presence, there is heard the whisper of a Voice, there is laid upon him a Guiding Hand. Notice the quick transition here, "O Lord, I beseech Thee, deliver my soul." "Gracious is the Lord and righteous; yea, our God is merciful; I was brought low, and He helped me; return unto thy rest, O my soul." The man who even once has had such an experience is ready to say with the psalmist, "I love the Lord because He hath heard my voice and my supplications. The Lord hath dealt bountifully with me."

No love of God is so deep and controlling as that which is thus based upon experience. It may be the experience of deliverance from the pressure of outward conditions; there were years when every door of hope seemed not simply closed, but brutally banged in your face, but wonderfully an issue came. Perhaps there is no change in outward conditions; but a new spirit of courage and faith has been given you—old things are become new. It may be deliverance from the degradation of personal habit—no more loving souls than many of these. It may be a rich clearing of faith; not that you understand perfectly the mystery of life, but that you are quite sure there is One who does. You love the Lord—because.

What of those who have no such experience of the leadings of love? The fact is to be faced frankly that a man may shut himself away from the Love that is ever seeking him, and become quite unconscious of it. If this is not one's attitude, the beginnings of love are suggestive. How do men begin to love God? How does a child begin to love his mother? Ask a child why he loves his mother. Possibly he will answer in the very words of the psalmist, "Oh, just because"; more likely he will rush to his mother's arms, and bury his head in her lap. All unconsciously he has given you the best possible answer, the very answer John gave of the love of God, "We love Him because He first loved us." It is when one begins to realize what God has done for us in Christ, when mind and heart are opened to Him as to the sunlight, it is then that love for God is born.

Then it is to be remembered that love becomes real only when it is expressed. It is always uttering itself in some new purpose—no more neglect, no more low aim. Notice the three great decisive "I wills" in the psalm.

(1) "I will walk before the Lord in the land of the living." I will not associate religion simply with death and heaven. Here today, in the land of the living, at my everyday task, with the men I like and men I dislike, I will walk before the Lord,

"AS EVER IN MY GREAT TASKMASTER'S EYE."

Oh the cleansing of that Presence, the courage that comes from the confidence not born of my own poor powers!

(2) "I will take the cup of salvation and call upon the name of the Lord." The psalmists's cup may have been the cup which accompanied or followed the Jewish thankoffering. But commonly in Hebrew literature the cup is the symbol of a man's lot, the place, the task, the cross God assigns him. Loving God, I will cheerfully and hopefully *take* the cup, whatever it be, accepting my lot in so far as by will and work I cannot change it. And the glory of it is that, taking the cup which God holds to my hand, whatever its contents—joy or sorrow, success or failure—it becomes to me the cup of salvation. Through it I discover the inexhaustible resources of the God-filled soul. I find in it a well of water springing up unto everlasting life.

(3) "I will pay my vows unto the Lord now in the presence of all His people." Love cannot be silent. If God's presence and power are the great realities of my life, others will know it. To them, recalling what He has done for me, I will not be ashamed to say, "I love the Lord—because." For love unexpressed, love unconfessed, is love decaying or dead.

Preach--What?

The Command—"Preach the Word" (2 Tim. iv. 1).

The Power—"For the Word of God is quick and powerful, and sharper than any two-edged sword, and piercing even to the dividing asunder of soul and spirit, and of both joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb. iv. 12).

The Promise—"My Word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it" (Isa. lv. 11).

A paper of Sept. 17, published in a St. Louis suburb has been received, from which we clip the following:

Church life is now at full throb, with all organizations taking up ambitious programs for the year.

The evening service will begin on Sunday again, after the summer vacation, will be even more popular and "punchful" than last spring. Mr. B. is beginning a series of talks which are calculated to be a hit-between-the-eyes sort. The first will be given next Sunday at 8 p. m. The subject is: "What Do You Know?" There are seven questions:

DO YOU KNOW:

1. Babe Ruth's Home-run record?
2. The Issues of the Presidential Election?
3. The Latest Song-hit?
4. The Political Philosophy of Lenin and Trotzky?
5. The Neighborhood Gossip.
6. The Best American Novel of 1920?
7. Or———What Paul Knew.

The Men's Bible Class under the leadership of Mr. ———, the teacher, is taking up practical and important religious problems from a frankly modern point of view.

PREACH THE WORD.

* * *

Begin the year right. Let one of your first acts this year be the sending of a subscription to the CHAMPION for 1921 to some one who will bless you many times during the year for your thoughtfulness!

The Sanctuary

The Good Deed of Mary

BY J. L. DICKENS, D.D., LL.D., HOUSTON, TEXAS

Verily I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.—Matt. 26:13.



HE influence of deeds of kindness and love never dies. In acts of kindness we find the nearest approaches of the human to the divine. Love is the fulfillment of the law, and its expression is in deeds of kindness and helpfulness. A man's life is utterly worthless if out of it there comes nothing of love and helpfulness toward others. "For a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15.

In the quest of wealth, worldly pleasure, honor and power many lose sight of the real object of human life, its possibilities for good and resultant glories. Many live for self, and for self alone, and die, and are soon forgotten. They leave no kindly remembrances by the good they have done, and the world is the better when they are gone. Mary was none of those who receive deeds of kindness, helpfulness, love, and never express appreciation to their benefactors until it is too late to reach their ears and gladden their hearts.

I. *In the act of anointing her Lord Mary did a good thing.*

This anointing occurred at a supper given in honor of Jesus, at Bethany, in the house of Simon, the leper; Lazarus, whom Jesus had brought back to life from the dead, sat at meat with Jesus. Their position was a reclining one. Martha served at this supper.

Mary's heart was full of devotion to her Lord. She was acquainted with existing facts. She knew her Lord was soon to suffer and die. Her heart was overwhelmed with sympathy and love for Him. She took the most costly thing she had, a pound of ointment of pure nard, and with it anointed His head and His feet and wiped His feet with her hair. John 12:13; Matt. 26:7. This thing Jesus declared was a preparation for His burial. Matt. 26:12.

1. By this deed she encouraged our Lord.

There can be no question but that Jesus often needed human sympathy and love, and appreciated it when it was offered in the right way. As man, He needed the sympathy, love and encouragement of human hearts. As God He was far above these things. He was the God-man. He was verily God and verily man.

This was a time of mysterious seriousness in the early life of our Lord. Soon He was to be arrested by the civil authorities, tried and condemned by false witnesses, and put to death upon the cross. He was to be forsaken by most of His earthly friends, and to die forsaken and alone upon the cross of Calvary. This fact was weighing heavily upon His mind. Mary's good deed greatly encouraged Him.

2. She showed her faith in her Lord.

When Jesus Christ was facing persecution and death, bearing the load of human iniquities, dying for our sins that He might bring us back to God, an expression of faith like that of Mary towered, in its importance to Him, above every other contribution of human beings. She had faith in her Lord, and this was her best expression of it. He recognized her expression of faith in Him as the best thing she could do for Him. Never before had He needed such a costly expression of faith as this was. It came at the right time and it accomplished its purpose.

3. She sacrificed for Him the price of the ointment.

This was a costly sacrifice from a human point of view. Its value in money was three hundred shillings, or about one whole year's labor for a working woman. Deep devotion, faith and love brought forth this surprising sacrifice.

Sacrifice has no place where there is no love. Love is correctly measured by the value of the sacrifice it brings forth.

4. Mary did not wait until her Lord was put to death to show her love for Him.

This was a consideration worthy of pattern. It was an example not to be overlooked. Often we forget to remind our loved ones of our appreciation for them, their kindness, their love and helpfulness to us, until they have passed away from earth, and then it is too late to do them good. We shed bitter tears over their departure, and literally cover their graves with costly flowers, and waft their praises on every gentle breeze, but it is too late now. They never knew how much we loved them. If they had only known how much we loved them, it would have brightened the pathway before them, comforted their often sad hearts, eased their aching brow and encouraged their ministry of love and devotion to those whom they loved. A few words of appreciation and love kindly spoken to the living are worth much more to them than are the most beautiful decorations of their graves, and the most costly marble monuments erected to their memories after they have gone into eternity. Jesus Christ said of Mary, "She hath done what she could." Mark 14:8.

II. *This deed Mary did is to be told throughout the whole world wheresoever this gospel is preached as a memorial of her.*

This is the estimate that Jesus placed upon the unselfish deed of Mary in her sacrifice for Him. It revealed the true character of Mary. It was the testimony of a true heart, the indication of a life devoted to Him who was her Lord. Such an exhibition of love and devotion can never be forgotten.

1. It showed the simplicity of her faith.

The faith of Mary in her Lord was as simple as that of a child in its father. It was true, sincere, plain and simple. She believed in Him, and had a right to do so. She had known Him in the walks of life. He had been in her home. She had confidence in Him. Further than this she relied upon Him for salvation. She trusted Him as her Savior. He was all and in all to her. To her He was the long expected Messiah, the hope of the human heart, the Redeemer of the world.

2. It indicated the earnestness of her devotion.

Mary was earnest in her devotion to her Lord. There was no hypocrisy in her devotion. Jesus Christ had done much for her. Now it was her time to show her appreciation for Him. She did not hesitate to show love for Him. It cost her a great sacrifice. The earnestness of her devotion burned through the most costly sacrifice. In this way it showed its strength, its glory.

3. It showed the courage of her love.

Mary had the courage of her convictions, the courage of her love. The time comes when it is exceedingly important that we indicate clearly our position in regard to persons and things. We should take a stand for Christ. It may be under unfavorable circumstances when we are called upon to take this stand. It may bring about unjust criticism and persecution. Our motives may be impugned, and many obstacles may be thrown in our way. Some may come in and interfere with our plans. They may presume to advise us as to what we should do, and they feel that we should take their advice. They seem to forget that we are under the greatest obligations to the Lord God, Jehovah, our Savior, and that it is our duty to consult Him by prayer and the study of God's Word, and to be obedient to His will as He reveals it to us.

It takes courage to stand for Christ under adverse circumstances, the courage of conviction, the courage of love. This Mary had as a prevailing element in her character. She believed in her Lord. She knew He was her Savior, and she was willing to undergo persecution, and sacrifice, to anoint Him for His burial.

III. *Mary's deed becomes an enduring memorial of her.*

Enduring memorials are desirable if based upon right things and right principles. Many memorials erected in this world are built upon wrong principles, in honor of evil men, for wrong purposes, and perpetuate the memory of bad

men, dishonor God, and lower the ideals of human life. Many a marble slab tells a false story in the lavishly and beautifully decorated cemeteries of this world. Many a costly monument has been erected to some supposed hero whom neither God nor the angels honor in heaven. The monument erected in the human heart to Mary in honor of her unselfish deed will endure forever.

1. It is better and more lasting than monuments of stone.

The sculptor with chisel and marble can not erect an everlasting monument, but only one subject to wreckage and decay. Time tells the sad story of mutation. There is no marble monument that can survive the wreck of time. The most costly and delicately finished earthly monuments, as time goes on, give incontestable evidence of this fact.

The monument erected to Mary will survive the wreckage of time, and will endure while there are human hearts on earth or in heaven to love the Lord Jesus Christ, who gave Himself a ransom to save fallen man. When monuments of marble, and emblems of worldly honor are gone down in the wreckage of time, the monument erected to Mary will continue to grow brighter with the luster of eternal glory.

2. It is more lasting than the Pyramids of Egypt.

Of all the work of the hands of men there is nothing to compare for endurance to the Pyramids of Egypt. Their existence is pre-historic so far as Secular History is concerned. They have stood with their lofty heads towering above the genius and possible engineering feats of this world's greatest and wisest men since their completion. They are a complete mystery, practically, so far as we know, unsolvable and incomprehensible.

In the providence of God in the coming history of this world these unaccountable Pyramids may be used as testimonies and revelations of facts confirmatory of Biblical statements and truths indispensable to the completion of the purposes of God in the economy of the coming Age.

The time, however, will come when these seemingly everlasting Pyramids will disappoint the visionary and skeptical materialists in succumbing to the wreckage of time, and they shall be no more. Their object and purpose shall have seen their end, and their existence and glory shall depart.

When all the monuments of the workmanship of men's hands, of tokens of inventive genius, of literary exploits, have perished, then the memorial of Mary's deed shall glitter and glisten in the effulgence of eternal glory.

3. It is written in three records of the gospel.

The importance of a thing is often estimated by the place given it in the records of the wise. The Gospel was written by men inspired and directed by the Holy Spirit. Three of these writers made a careful record of the courageous deed of Mary. This shows the estimate that the Holy Spirit put upon this noble act. Its record comes to us with God's approbation upon it, and attested three-fold. There could be no better book, world wide in its influence, permanent in value, in which to place this record, than in the Bible, the Word of God. God intends the record of Mary's deed for our instruction, our encouragement, our help.

4. It is translated in all the foremost languages of the world.

Everywhere the Bible goes, and it goes almost all over the world, the record of this beautiful, and suggestive deed is read, carefully, prayerfully, and with deep appreciation of its simplicity and appropriateness of meaning. The wisest and best people in this world read it, and are instructed and helped by it.

Wherever the gospel is preached the story of Mary's devotion to her Lord is told, and information concerning this simple deed has already gone around the world.

Many deeds of worldly great men, warriors, statesmen, kings and potentates have been lost to the memory of men, and are known only to the weird tales of history, but more people today know of this deed of Mary and appreciate it than ever before in the history of the world. It is every preacher's duty to proclaim it in the pulpit, and every Christian should make it known wherever he goes.

5. It is known in heaven.

This deed is not only known around the world, but is known in heaven.

Jesus Christ Himself kindly remembers the devotion of Mary, and the costly sacrifice she made in anointing Him for His burial. The angels know of it. The Redeemed in heaven know of it.

We speak of this deed on earth, and we shall talk of it as we walk the streets of the city of God.

God's House is Man's Sanctuary

BY THE LATE JAY BENSON HAMILTON, D.D.

Strength and beauty are in His sanctuary.—Psalm 96:6.



Not even in the wonderful history of this wonderful people ever surpassed in interest the Religious Worship in Jerusalem. Delivered by a series of miracles; led through the sea by a miracle; preserved in the wilderness by many miracles; led over Jordan to the conquest of Canaan, beginning with Jericho and ending with establishment in Jerusalem; every step was with their hand in God's hand.

Now the time had come to establish Worship in their chief city, which from that hour was to become the Holy City of the whole world. The service was in and around a tent; King David was forbidden to build a temple because of his being a man of war and bloody deeds. He was permitted to establish the first service of praise and worship. 1 Chron. 16.

The tent he set up was like that which had been carried through the wilderness. We have all seen pictures of it. It was not large, but wonderful in beauty, gorgeous in decoration, lavish in adornment with gold; but all this was nothing compared to its real beauty and value. It was a Holy Place, because God dwelt in it. The setting up in Jerusalem of this tent was a marvellous event. It is hard to imagine the great crowd, the great band and orchestra and choir; the offerings, the sacrifices, the ecstatic joy which was not far from delirium; the king himself danced before the ark. The service, recitative and song, recalled the past mercies, the present blessings, and declared that it all was the product of the Sanctuary.

With this in your mind I desire to remind you that God's House is man's Sanctuary: the source and author of the strength and beauty which bring joy and gladness to all mankind.

Where is there such beauty in all the earth as glorifies God's Sanctuary? We are about to enter the world of flowers. Spring and Summer will deck the earth with such garlands of beauty as will transform the dull earth and ragged rocks into grace and glory like the wildest and most fanciful dream of fairy land. Where will you find such flowers as bloom in God's Sanctuary? What rose can be compared with the rose of the Love of God, the lily of purity, the violet of humility. Herbs are not all for fragrance and charm, many are herbs of healing. What can compare with the balm of Gilead? It gives eternal life; shrubs of life which give never failing health and strength? herbs that are antidotes of poison? These flower pictures sweep the soul of the Psalmist into delirious joy as he talks and sings about them. None of these can be had outside God's Sanctuary.

How one little weed symbolizes the unseen work and blessing of God's Sanctuary. The sand-reed on the sandy shores of Europe, its roots going down to the depths, make a net-work to hold the sand together; strong tall leaves protect the surface from drought, and other seeds bring other life, until the sand is covered with green and thrifty vegetation. Now the water may beat, the wind may blow, the little sand-reed holds them both at bay and saves many a mile of shore from being covered and blasted by the insweeping mountains of sand. Thus God's Sanctuary shields and shelters communities, cities, nations as it does single lives and homes.

What a diversity of life and character it offers. Go out to the fields and notice now some thrifty, luxuriant, tree, or shrub, or plant; you will also see many broken, sickly, almost useless ones, that seem to cumber the ground, doing no good to anything. Did it ever occur to you that while some Christians are like the lusty, growing, fruitful tree or plant, others are stunted and fruitless and always on the verge of dying?

This very diversity of Christian life is cast up to the Church in derision and denunciation. The Church is not composed of saints, but sinners; "you exalt sin by giving the preference to the sinner over the righteous." After all this is said we can delight to sing the praise of a Saviour who came not to call the righteous, but sinners to repentance; to change them into new men and women.

How can the sanctuary spread in the world the strength and beauty which God has given it?

The Church must grope into the dark alleys of the city; climb the broken stairways; enter the bare and filthy room and sit down by the sick, the suffering, the sorrowful and sinful. She has a mission in the pit with the collier; in the hold with the sailor; in the tent with the soldier; in the shop with the mechanic; in the factory with the operative; in the field with the farmer; in the counting room with the merchant; in the office with lawyer and physician; in the garage for the chauffeur and his employer. Follow the nurse-girl, home from the park to the palace and win both nurse and mistress. The most neglected sinners in New York are the rich, not the poor. Then what have we gathered? Flowers, weeds; full grown trees, stunted shrubs; fruitful vines, and parasite creepers that only cling to that which they feed upon. We have the same message to all. *"Strength and beauty are in His sanctuary."*

What love and sympathy and patience and persistence it will demand to strengthen and beautify this hopeless mix-up of lives. The boy will come into the Sunday school who has known nothing but blows and curses; another boy will come in who has been a pampered idol, who has made everybody his slave. A girl will come in who thinks freedom in Christ is merely an opportunity to skip the rope down the main aisle or play leap-frog over the benches; another will look upon the Sabbath as an opportunity to display her fine garb and ape the airs of a fine lady of the drawing-room. Some man will enter the sanctuary with a rush like that to the free lunch counter, expecting to get all he can of the good things. Some woman will come in with the masterful air of the mistress who makes her servants her slaves and dominates the church as she tyrannizes over the little circle of friends who hang about her. What a hodge-podge the sanctuary of God is. Is it a hopeless task to gather all these classes into one company and save them and purify them and sanctify them and educate them?

Teach all who come what the sanctuary really is: a place where God lives; a place where God works. It will be no common resort, then, to the most careless or thoughtless. Fill the sanctuary with such an atmosphere of reverence and worship that levity will hide itself; frivolity will be shamed into silence; the mischief-maker hide and be quiet.

Only the most debased of men would think of playing ball in a cemetery, or throwing dice on a tomb-stone. Better do either or both (for that is only showing disrespect to the dead) than defile or profane God's sanctuary, for that is denying and defying the living God.

Now if every Church was thus regarded, and its seats crowded with a devout and holy throng from every walk in life we would have the Psalmist's ideal of the Church of God.

Without this the Church is like a great manufactory in perfect condition, with all the latest appliances, abundance of material, a host of workers, but no fire in the boiler. Everything is dependent upon the fire in the furnace.

What are the products of this great factory when the furnace heat transforms boiler and engine, that sets every wheel whirling, and all laborers are busy, each at his own task?

A lad brought up at a shoemaker's bench fell under the influence of the sanctuary, was educated, ordained, sent to India, and established Baptist Missions: one of the men whose work will never die. A friendless Scotch boy drifted into a London church and attracted the eye of the pastor, was educated, sent to India, and left a greater impress upon that vast empire than any man who ever entered it. A boy came out of an Alpine Shepherd's cabin to church and to school, and became the leading preacher of Switzerland, one of the few great men of the Reformation. Luther came out of a miner's cabin, travelled the same road to the same high eminence. A dirty, shabby, drunken youth entered

the Opera House where I preached and gave God his heart and became a minister in this state. Two young men drifted into the Opera House, gave God their hearts and disappeared. Years later, when I addressed the Vermont Methodist Conference, they thanked me for leading them to God and to His ministry. At Simpson Church, in Brooklyn, a lad from the West Indies drifted into the Young People's meeting. His simple, boyish prayer so captured all hearts that we never let him go. He graduated at Dickinson and is today one of the most influential ministers in our Conference. Who knows what we have in the gallery? One, ten, maybe a score, who will prove a blessing to the world. Then let us hold them by the power of love close to God and let them grow up in His sanctuary to learn of Him the secret of beauty and strength.

The Last Pleading of Love

BY R. H. HUGHES, D.D., PORTLAND, OREGON

I am afraid of you, lest by any means I have bestowed labor upon you in vain.—Gal. 4:11.



WHAT, if after all, I have labored in vain! Five times this expression is on the lips of the apostle. The scarred old hero knew that his work was all but done. Soon the last word must be spoken. He has succeeded in winning some, but others stand forth, hard and unyielding. What more can he do? Even though he has done all that man can do, still he must labor on. Even though it all be in vain, he must try again.

In this letter to the Galatians every great thing in Paul is up and at its best. Calling in all his reserves he makes the last pleadings of love. He states his argument from history, from experience, from the person and work of Christ, and emphasizes all the motives that are personal. He appeals to self-interest—"godliness is profitable for the life that now is." He appeals to reason; "the noble company of prophets and heroes and martyrs culminate their succession in Jesus Christ." He appeals to affection; "the love of Christ constraineth you." He strikes the note of fear and alarm; "be not deceived, God is not mocked; whatsoever a man soweth that shall he also reap."

Paul did all that man could do. But Christ, too, failed, His work for some is in vain. What pathos and tragedy in His struggle to win twelve disciples. For three years He labored for them. Think of the close contact, the friendship and love. Think of His words who "spake as never man spake." He found these men rude and unlearned. He poured warmth and light about them. Partly by instruction, but chiefly by the power of a glorious love, He lifted them out of themselves. Peter, who denied Him with rude and coarse oaths, He transformed into a great apostle. The untutored John, He transformed into a poet, a mystic and a prophet. But in one, Judas, avarice triumphed. To him silver had a greater appeal than the words and life of Jesus. To Jesus, the thought of Judas lost is unbearable, and He made a last attempt. But infinite love wrestled in vain with selfishness and rebellion. It was at the last supper. Judas was about to go out to complete his plans to betray his best friend with a kiss. Jesus reached out His hand to draw him back from the abyss that yawns. Realizing that all previous efforts had been in vain He makes a last appeal. With infinite pity, with ingenuity of love, with tireless solicitude, Christ begins His work afresh. But all entreaties are in vain. The sweet influences that transformed the eleven, were impotent to help the twelfth—Judas.

Law tells us that we should live in God. "This do and thou shalt live; offend against the law at your peril," are written everywhere. Is it all in vain? "The heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." Is it all in vain? Our experiences in life have given hourly proof of the goodness of God and the hurtfulness of sin. Is it all in vain? Conscience is the whisper of God in the soul of man. Pain follows a wound not more certainly than conscience condemns a wrong. Does conscience speak in vain?

It seems that the issues of life and death hang upon the will. It is not

enough that we desire the good, we must choose the good, and give ourselves to it with entire abandon. The Omnipotent God is powerless to save man against his will. He pleads and pleads again and never relaxes His efforts, till man is saved or places himself beyond the reach of God.

Sidelights

I expect to pass through this life but once. If therefore there be any kindness I can show my fellow man, or any good deed I can do, let me do it now; let me not defer or neglect it for I shall not pass this way again.

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THE POWER OF A HABIT

Of all people, the Christian is the last man to say that he is self-made. Life is not what we make of it; it is what Christ makes of it. It may be there has been great failure in the past, but the past need not intrude into the present. The Lord Jesus can stand between us and that fatal intrusion that poisons the springs of life. We may always triumph in Christ, and that is God's will concerning all His people. It is not trying; it is not self-effort—but the crucifixion of self that leads to victory. It is not self-development, but self-denial; that is the way of God. It is not force, but faith that tells; and when faith is true, it has all the power of a habit, and the man who really believes, is as if he always had believed. Holiness does not belong to the future. Heaven won't make anybody holy. Holiness belongs to the present, and that is the life that we are called on to live.—*F. W. Ainsley.*

*

WHAT ABOUT THAT PAST?

I want to tell you that the way to heaven is a blood-stained way. No man has ever reached it without Jesus Christ, and he never will. A man said to me: "I'll cut the booze and get on the water wagon." "Good, what else?" "I guess I'll quit cussing." "All right; what else?" "Of course, I am a gambler; I'll quit gambling, and I'll never touch a pack of cards." "All right; what else?" "I'm a bad man, and I'll live a clean life." "Good; what else?" He said: "If I quit these things I think they cover about all. I'll quit drinking, swearing, stop gambling and I'll quit being impure." I said: "Good. Give me your hand and say you'll accept Jesus Christ as your Saviour." He said: "No I won't. If I

stop those things I won't need to do that." Is that so? That's man's way of salvation. Those are simple resolutions. Resolutions have to do with the present and the future, but never with the past. Supposing you owed a man \$25 and you should go and say to him: "I've made up my mind that I'm going to pay cash for what I get from now on." "Good; I'm glad of the resolution. But you owe me \$25, what about that?" Oh, if I pay cash from now on that will call us square." You try to pay the debts you owe God by simply reforming and see where you lose out.—*Billy Sunday.*

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LIFE'S FIRST OBLIGATION

Whoever you are—wise or foolish, rich or poor—God sent you into this world to help the men and women in it, to make them better and happier. If you don't do that, no matter what your powers may be, you are mere lumber, a worthless bit of the world's furniture. A Stradivarius, if it hangs dusty and dumb on the wall, is not of as much real value as a kitchen poker, which is used.—*Rebecca Harding Davis.*

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DAILY KINGLY SERVICE

Many people spend all their life looking for the place in this world which they were intended to fill. They have a sunny ideal of a very noble life, which they would like to reach, in which their powers would find free scope, and where they could make a very bright record. But in their present position their life is a humdrum and prosy routine, and they can accomplish nothing really worthy and beautiful. So they go on, discontented with their own lot, and sighing for another, while the years glide away. The truth is, one's vocation is never some far-off possibility. It is always the simple round of duties that the passing hour brings. No day is commonplace, if we only have eyes to see its splendor. There is no duty that comes to our hand but brings to us the possibility of kingly service.

A WAY OF WORKING

A young clergyman entering upon his ministry, while sympathetically believing in revival campaigns, nevertheless thought that if he and his people could be in such spiritual state that they could do their own evangelistic work, that course would be a better way. And this idea he very profitably carried through many years of service.

As a means (one of many) to the end, he procured from the American Tract Society a quantity of awakening pungent tracts, the reading of which would tend to produce conviction of sin and a feeling of need of a Saviour. Watching his parishioners, he would, with as wise a discretion as he could command, hand out these missives to one and another, with the request to read them and *hand them back*.

When the tracts were returned, then was his opportunity! The individual was presumably ready for personal work—at least he assumed that—and in that way he won many an one to Christ. Hand-picking fruit is better than shaking or clubbing it down from a tree.

Try the tract method.

*

EASY TO WALK WITH GOD

Some one said that to walk with God was not easy. I do not like to contradict people, but I say it is just as easy as breathing. I should be ashamed to go home and tell my wife that it is hard to walk with her. And if it is joy to walk with my wife, or any earthly being, is it not just as joyful to walk with the Lord? I say it is the grandest, most blessed walk any human being ever tried, for it does not depend upon us, but upon him who graciously comes and says, "I will walk with you." You have only to say, "Yes, I will be only too glad to let you come and keep me from falling, and I will love you as long as I live." The only way to get to heaven that I know of is to walk there. But God says He will go with us every step of the way. He says he goes before, and calls by name—ever before us, and is able to keep us from falling. Well, if the work is all God's and not man's I do not see why I should be troubled about it. We are afraid God will give out, and not be able to take care of us.—*Dr. Charles Cullis*.

* * *

IN CHRISTO

Do you know that the most important phrase in the New Testament consists of only two little words?

In Christo, in Christ: that has the gist of every epistle in the New Testament. Romans, justified 'in Christ'; Corinthians, sanctified 'in Christ'; Ephesians, united 'in Christ'; Galatians, complete 'in Christ'; Philippians, satisfied 'in Christ'; Thessalonians, glorified 'in Christ.' Every epistle in the New Testament depends and hinges upon that little expression, "in Christ."

What is the idea of being "in Christ"? As soon as I believe I enter into Christ and become a part of his mystical body, and everything that Christ does in His representative life on earth, I am considered by God as having done in Him.

In His birth I was new born; in His circumcision I was separated from the sins of the flesh; in His burial I was buried; in His resurrection I rose; in His ascension I went up to be seated with Him in heaven; and when He comes again I shall come with Him in the glory. It was an identification between Jesus Christ and myself, and the coming of Christ is the consummation of that union.—*Arthur D. Pierson, D.D.*

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DELIVERANCE THAT DON'T DELIVER

Every time we bring ourselves out of failure we add to that failure. For no self-wrought deliverance can be anything but failure. Only God's deliverances succeed. A Christian business man who rejoices in the sufficiency of Christ writes to a friend: "I have been risking my whole conception of Christ on His command to *wait* until He makes *His* salvation manifest instead of my making *my* deliverance manifest. You remember what George Mueller said about such a time of trial—to wait and let God work, and *not* to work a deliverance of our own. As I have looked back upon my own deliverances they have been sorry affairs, with a sting in each one." And that is because our wisdom is only foolish, our strength is only weak, our "goodness" is only evil. Nothing of ours can ever be substituted for God's wisdom, strength, holiness. *He* never fails; how much better, then, to wait for deliverance that cannot be defeated than to insist upon fresh failure.—*S. S. Times*.

What would be more appropriate and acceptable as a New Year's Gift than the BIBLE CHAMPION for one year?

Prayer Meeting Service

BY A. WILLIAM LEWIS, B.D.

January is the beginning of months. The days are beginning to lengthen. The Incarnation has brought a new dynamic into the Christian Year and Christian Life. Forgetting the things behind, we reach forward, beginning anew a more determined march, following Jesus, as "God is marching on."

THE CALL OF ABRAM

GENESIS 12:1-9



HE call of God comes anew to every one at the New Year. Some watch out the Old and welcome the New Year, with little thought of God. Others have deep emotion at the midnight hour, burning out quickly, like the "sparkler" of July Fourth. Abram emphasized action rather than emotion.

It matters little to us just how the call came to Abram, in Haran. His Father, Terah, took him north from Ur. The Heavenly Father gave him a call that he understood, to go west. "So Abram went." Personally the writer of these notes heard God's call to come from Maine, west to Nebraska, 1919.

At the New Year God calls us by the Calendar year, which marks off our milestones; and every New Year one mile less stretches before us. "We shall not pass this way again." He calls us by every date we read or write, A. D. Anno Domini means, In the year of our Lord, *His Year and Ours*. Walk worthily. He calls us by the need of humanity; and our neighbor is the Armenian as well as the Mountain White, and the Japanese of California. He calls us by the large harvests and the gains of our labor. This echoes the louder as the money values decrease. He calls us by the Gospel, in Bible and Pulpit. He calls us by the "Still, small Voice." The writer heard that Voice as distinctly as the voice of a person by his side, "Be a minister"; and it repeated its call until answered *Yes*.

To what does God call us? He may call us to a new work or a new sphere; but He certainly does call us to renewed consecration. He calls us to a more sincere, devoted worship, in Church; at the Family Altar, and in our inmost solitude. He calls us to a more assiduous service to man, enemy and friend alike. He calls us to a more absolute faith, a brighter hope, and more strenuous, Christlike love. Wait upon Christ, and follow Him.

THE PILGRIM SPIRIT

HEBREWS 11:13-16

The earth is not our home. We are Pilgrims, like the Israelites journeying from Egypt to the Promised Land. Peter says, "I beseech you as strangers and pilgrims." David says, "Thy statutes have been my songs in the house of my pilgrimage." Yet many today live as if the earthly life were the total of human existence, and ambition!

The migrations of peoples are of God, especially our Pilgrim Forefathers. From them we should learn much, of the true pilgrim spirit. The Pilgrims, who landed at Plymouth December 21, 1620, had a *living* faith. It not only appeared in their worship, but it affected their daily life, molded, transformed it. They had an open mind, for new revelation of God's will, with new conditions. Rev. John Robinson, their Pastor in England and for the twelve years in Holland, said to them, "If God reveal anything to you in any other way, receive it." In 1921 we need to pray for more truth and light, new visions for new crises, as a nation, as a Church, and as individuals. They were willing to do God's will and venture. "We covenant with the Lord and one another; and do bind ourselves in the presence of God to walk together in all His ways, according as He reveals Himself." They were willing to make any required sacrifice. They at once began educating the young, in home, school, and college. They were strongly missionary, to Christianize the Indians; and the English Parliament helped. John Elliot, a graduate of Cambridge, came out in 1621. Dartmouth college was founded in 1661; and the A. B. C. F. M. in 1810. They had the Christian Hope for the eternity after the death of the body, in Christ's Home and ours. Having this, as we should have, we need care little for the troubles and failures by the way. Help others into the narrow way, and live for the future.

A PLACE BESIDE GOD

EXODUS 33:7-23

Our life on earth is spent in the midst of confusion and strife and tragedy, especially in the pandemonium that follows war. Where can we go? What can we do? How can we live effectively? Is there anywhere or anyhow, so that we may rest and recuperate? Jesus took His disciples to such a retreat; and God told Moses, "There is a place by me."

This incident is similar to that of Elijah in the same mountain (1 Kings 19:21). Moses in grief and anguish of soul, because of his people, found new life and hope in the cleft of the rock. See Ps. 91:1.

Sin has no place near God; and the sinner must forsake his sin before he can find this place by God (Deut. 5:30). The devil could not remain in Heaven. He can misquote scripture, but he can not dwell beside God. E. E. Hale wrote about the "Man Without a Country." The man that will not give up his sin, is incomparably more wretched. A man said to his Pastor, "I have no need of a Saviour such as you preach"; but within two weeks he was asking in great earnestness, "Who will carry me over the River?"

Thank God for the stress that drives us to the cleft of the rock, beside God. A poor Italian boy was nearly killed by an accident in Italy; but in the hospital he learned about his heavenly Father, and was glad, telling others the truth unknown. Beside God, we voluntarily avoid sin. Unmanageable companies in the camps were completely transformed by the Gospel, found in reading the New Testament, Pocket Edition. By His side, we feel absolute security, for life, work, and soul. "Build a little fence of trust about each day." Haydn was asked why his Church music was always so cheerful "I can't help it. The notes dance before me." By His side, we keep alive and grow, in grace and knowledge and service. This alone can bring the true brotherhood, overleaping color and nationality and enmity. The brotherhood of the war was only a truce of the flames, as when wild animals are herded peaceable together by a great forest fire. The goodwill of God alone can unite our political parties and our classes and our brotherhoods. This alone can bind together in perfect peace all the nations of earth.

Living thus in the place beside God, death will bring an easy transition.

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THE COVENANTS

GENESIS 15:1-21

A covenant is a contract. It means to cut, referring to the cutting apart the body of animals, so that the contracting parties might pass between them. It was between man and man, as well as between man and God. The Old and New Testaments should have been called the Old and New Covenants. The Revised Version always renders this Hebrew word by covenant, except Hebr. 9:15. Read the history of the National Covenant of Scotland, which is the greatest Christian Reformation.

There was a Covenant of Salt (Leviticus 2:13; Num. 18:19). The Covenant of Blood was more sacred and significant. Exodus 24:8. Circumcision united the cutting and the blood. The Testament is in force only after the death of the testator (Matt. 26:26). "This cup is the New Covenant in my blood." All the covenants are fulfilled in this.

The Covenant with Adam was one of works, in Eden. The Covenant with Noah was one of Grace, and the Rainbow was the reminder (Gen. 9:16). The Covenant with Moses had the Ark of the Covenant (Ex. 34:10) (Num. 10:33). Christ became the Mediator of a "Better Covenant," for "whosoever" (Heb. 8:6). This New Covenant was an "Eternal Covenant" (Hebr. 9:15; 10:29; 13:20).

The Covenant of Works failed; Grace will triumph. The Old Covenant was outward, with rites and sacrifices; the New Covenant is inward and spiritual. The Old was one of fear; the New is one of confidence and love.

Some of the Christian Churches today have a Church Covenant. This is an exact application of the Spirit of the Pilgrims. Thus the members pledge their allegiance to God and to their particular Church, in things material and spiritual; and at every celebration of the Lord's Supper we renew our Covenant vows. May God help all the followers of Christ to be true to Him this year of Grace Nineteen Twenty-one.

*

He is a wise pastor-preacher who can make his heels and his head go fifty-fifty. *L. R. Akers, D.D.*

A Month's Mid-Week Evening Meeting

Lessons

Lesson, Ex. 31:12-17. Topic, THE LORD'S DAY. Text, Ex. 20:8. Parallel Texts, Who Appointed? Deut. 5:12, Mark 2:27, 28. How Commended? Command, Lev. 26:2, Lev. 19:30. Example, Gen. 2:2, Ex. 20:11, Luke 4:16, Luke 4:31. Promise, Isa. 56:2, 56:6, 7, 58:13, 14, Jer. 17:24, 25. How Observed? Ezek. 46:3, Exod. 23:12, Heb. 10:25, 1 Cor. 16:12, Matt. 12:1, Luke 13:12, 13, Mark 2:27.

Lesson, Acts 2:41-47. Topic, FELLOWSHIP. Text, 1 John 1:6, 7. Parallel Texts, 2 Cor. 6:14, Luke 5:10, Matt. 23:30, 2 John 11, 1 Tim. 5:22, Phil. 1:3-5, 2 Cor. 1:7, 1 Cor. 1:9, Phil. 2:1, 1 Pet. 4:13, 2 Pet. 1:4, 1 John 1:3, 1 Pet. 5:1.

Lesson, Rom. 7:14-25. Topic, THE OLD HEART AND THE NEW. WHICH IS MINE? Text, Ezek. 11:19. Parallel Texts, Ezek. 3:7 and Eph. 4:32, Jer. 17:9, and Heb. 10:22, Ps. 101:5, and Ps.

34:18, Rom. 1:21, and Prov. 10:8, Ps. 101:4, and Ex. 35:5, Rom. 2:5, and Ps. 131:1, Matt. 15:19, and Matt. 5:8, Prov. 12:8, and Ps. 97:11, Prov. 10:20, and Ps. 101:2.

Lesson, Ps. 51. Topic, SIN AND FORGIVENESS. Text, Gen. 4:7. Parallel Texts, (1) 1 John 5:17, 1 John 3:4, Rom. 14:23, John 16:9, Prov. 24:9, Prov. 21:4. (2) 1 Kings 8:46, Ecc. 7:20, Rom. 3:23, 1 John 1:10. (3) Isa. 59:2, Jer. 5:25, Eph. 2:1. (4) Ex. 34:6, 7, Ps. 86:5, 2 Chr. 7:14, 1 John 1:9, Isa. 1:18. (5) Mi. 7:18, 1 John 1:7, Isa. 43:25, Isa. 38:17, Heb. 10:17, Rev. 1:5.

Lesson, Prov. 1:20-33. Topic, CONSCIENCE. 1st, Its Character, 2 Tim. 1:3, 1 Pet. 3:16, 1 Cor. 8:12, Titus 1:15, 1 Tim. 4:2. 2nd, Its Work, 2 Cor. 1:12, Rom. 9:1, Rom. 2:15, John 8:9. 3rd, Our Need, Heb. 10:22, Heb. 9:14, 1 Pet. 3:21. 4th, Our Duty, 1 Tim. 1:18, 19, Acts 24:16, 2 Cor. 4:2, 2 Cor. 5:11. 5th, Our Privilege, Acts 23:1.

OUR SERIAL

When Elijah became Mayor of New York

By JAY BENSON
HAMILTON, DD..

The Poor Man's Tavern—Chapter 13



HE New York Times contained a full page story relating the experience of its special representative.

"I was passing through a down town street in one of the most congested districts of the City. An old and dilapidated building, which I had observed had been vacant a long time, was now repaired and occupied. A sign in large letters said, *"The Poor Man's Tavern."* "Room and Board Without Pay." I immediately entered and asked for the proprietor. A bright faced young man at the desk, said:

"I represent him. What do you wish?"

"How can you afford to lodge and board guests without pay?"

"Do you desire accommodations?"

"I represent the New York Times and I scented a story."

"A philanthropist is experimenting with a new process of relieving need by banishing poverty. This is a Poor Man's Tavern. If a man has money we do not want him. If he comes to be our guest for a week, he must comply with our conditions. We do not desire publicity. Our methods are never furnished for publication. They must be experienced. The object of our work would be defeated if it were not absolutely private in all its conditions and operations."

"Then the only way I can learn is to board here a week?"

"Yes, and have a right to board here because absolutely without means As a Times Reporter, you would be ineligible."

"Is this the only 'Poor Man's Tavern' in the City?"

"There are a number already opened and as many more will be opened as may be needed."

The young man was courteous, frank, and firm. He was evidently selected for his level head and knowledge of human nature. I decided to board a week as a Poor Man and take a course in the new philanthropy. I determined to

spend a little time in observing operations from the outside. I was tolerably successful in my "make-up," as I thought, and sauntered in again in the early evening. The young man in charge asked me my wishes and I asked for accommodations for the night. He replied with a smile that he regretted that he could not accommodate the *Times* tonight. I bade him good-bye, but remained in the vicinity and waited. Several times during the night a large touring car dashed up, filled with men, many of them drunk, others, shabby and distressed looking, plainly of "the down and out" class. At the clang of the bell an iron gate opened and the car was admitted, unloaded, and sent out again for another load. Six times was this repeated and a total of over eighty men were admitted as guests. I hurried away and changed my disguise and camped by the Tavern for a week. I discovered that no men were in sight and none came out and yet seventy-five to eighty were admitted each night for the week. My next experience was a tour of the Police Stations, but I obtained no results; I tried the courts, but everybody seemed to be ignorant of the scheme. Several of the officials suggested that the whole yarn was a pipe dream. I discovered the location of a score of the Poor Men's Taverns, all in the down town districts, all doing the same kind of business, and in the same way. I determined to take the treatment. I selected a Tavern many blocks away from the first which I had visited and in a make-up of dirt and rags shambled along the sidewalk and tumbled in a drunken stupor where the Taxi entered the building. I had to wait an hour and found the sidewalk anything else but a soft bed, but my blood was up and I decided to see the thing through. The car approached at the usual hour and I was carefully picked up and put into the car and taken into the building. All of us were admitted into a hospital-like room with two or three doctors in attendance. Each man was carefully and thoroughly examined in silence, and a card filled out directing treatment. I had drunk enough whiskey to give the odor of being soaked, and my rags and dirt were by no means make believe. The young doctor, after filling out my card, went over me a second time. He had a whispered conversation with the attendant assigned to me. I was taken to a bath room and given a thorough scrubbing, then, arrayed in clean pajamas, was helped to my room and put to bed. I received no treatment, was given no medicine, but although I had determined not to sleep, I had scarcely touched my bed, which was one of real comfort, before I was sound asleep, and did not awake until long after daylight. My attendant, entering after knocking, seemed pleased to see me looking and feeling so well. He brought me my breakfast consisting of a bountiful supply of oatmeal of good quality and thoroughly cooked, sugar and milk in generous portions, a large roll, and a huge cup of steaming hot coffee of good quality and well made. I ate heartily with relish and had enough. A suit of blue jeans, clean, tolerably well fitting, with clean linen and underwear, gave me quite a respectable appearance.

A daily paper occupied my attention until a gentle tap on the door announced the man in charge, as he told me, when he entered. He gave me a searching glance and smiled in a genial, friendly way. He gave me a card upon which I was requested to give my name and address, and the name and address of any friend or relative to whom my case might be referred. I courteously declined to give my real name or address or that of any friend. I gave as my reason that it was bad enough to get caught in such a plight without advertising it.

The Doctor came in and gave me a glance, took my temperature, and felt my pulse. He expressed no surprise as he smiled significantly at the Manager and chuckled a little as he asked me to stand up and walk around a bit.

"You are admitted for the week. You will be given enough light work to pay a small compensation for your accommodation. No one will molest you, nor pry into your secret. You will find regulations and directions everywhere telling you what you cannot do and where you cannot go. You will take your meals hereafter in the public dining room. You may keep your own counsel and no one will be permitted to intrude upon you. When you are ready to talk about yourself any one of the men in attendance will listen and advise. You may now go to the work room and work two hours in preparing kindling wood for the market."

I found myself in a large, light, and airy room, with about forty other men.

No one spoke as I entered, although all looked up and looked me over. I was quite skillful with tools, and intelligently and honestly tried to pay my bill with service and found no difficulty in having entered as my contribution toward expenses a respectable output. Before the work hours were over several of the men became friendly and talked about matters, but made no references to themselves or others; all were evidently on guard. A court in the rear of the building, shielded from observation, gave opportunity for out-door exercise; a library with papers and magazines, with quite a wide assortment of books, was adjoining. I read until I was tired and went to dinner at the sound of the gong. The dining room was large, lighted, and well ventilated. The food was clean, thoroughly cooked, and well served. The supply was bountiful. It consisted of bread and butter, a boiled potato, a generous piece of boiled corned beef, a pudding, and a cup of coffee, or tea, if preferred. I have had many a worse meal at a restaurant for which I had to pay thirty or forty cents. The hours of work, recreation, sleeping, and eating were all printed upon cards tacked up in many places. We were permitted to go to our rooms when not occupied with the public orders. No one was allowed to have company in his room without permission. Games of checkers and dominos were provided for all who desired, but no cards. When I had eaten my supper I went to my room and found upon my table, by my bed, a Bible. That was the first religious move.

I confess I was nonplussed. My first twenty-four hours had revealed no motive for my board and lodging, other than that in any boarding house where I paid a stipulated sum per day or week. I opened the Bible, which I confess I did not generally do daily, or weekly for that matter. I read an hour and was surprised to find it a very interesting book merely for reading. I read as I would any other book, consecutively from the beginning to the end of the book I selected in the volume. While I was reading my attendant brought in a music box and showed me how to operate it. The music was exquisite and some of my favorite tunes were delightfully rendered. I found myself thinking along new lines during the musicale. I found, to my surprise, that the feeling that the Poor Man's Tavern was some graft or fraud was gone. I was convinced that it was an honest attempt to help a man who was down and out and set him on his feet. I saw if I felt that way, how impressive it must be to the patient who was himself an honest boarder. I was a fake and knew it, and grew more and more ashamed. Then conscience, which I supposed I had locked in a hidden recess and thrown the key away, proved to be wide awake, on the job, and mightily busy. The record of mean things I had done and said, somehow all began to come back; I had been a tolerably clean lived young fellow and rather boasted myself upon "better than the other fellow" characteristics. I was bitterly ashamed of myself and said so aloud to myself. Then something mysterious happened. My room was well lighted and there was no hiding place, but I was impressed that I was not alone. Some one I could not see was with me. My father and mother were devout Christians and had done their duty faithfully by me but I had sickened of so much religion and cut it out. I had thought nothing about God or His desires toward me or His purposes with me. Now this hidden presence made me, in spite of myself, recall the forgotten teachings of my parents; the goodness and mercy, and patience and long-suffering and wisdom and power of God my heavenly Father. I have reported hundreds of sermons, but I never heard such a sermon as the unseen Preacher preached for one hour. Before retiring for the night I did what I had not done for years. I knelt by my bed and repeated the Lord's Prayer and almost unconsciously added "Now I lay me down to sleep." In a few minutes after lying down I was sleeping like a child.

Three days passed without change. The food was satisfactory, the work was light, the attendance was courteous and respectful. I found myself stiffening up in my moral and mental make-up. The recognized foundation principles of daily life which are universally accepted without dispute or discussion stood out like mountain ranges. Nothing else was worth while. The man who was not content to be manly and square and honest and give full return in service for value received became, to me, the most contemptible of fellows. Somehow or other the reasonableness of treating God as squarely and honestly as I did my fellow man was revealed as ordinary decency; irreligion was bald indecency and

shameful. The fourth day, as the manager called upon his round of observation, I detained him for a few minutes and engaged with him in general conversation. I found him a very bright man, well read, of sound judgment and without a particle of sham. As he was about to go, I asked:

"Do you know who I am?"

"Yes," he replied with a smile.

I have been humiliated many times in my life but never quite so overwhelmingly as when he said "Good morning" without another word. When the Doctor came in he was cheery and made no pretense of medical examination; he did not even ask me about myself. He had a pleasant remark or two to make about some general matter discussed in the papers and started to go.

I stopped him and said: "I would like to go away today."

"Why?" he asked.

"Because I am a deceiver; I have acted dishonorably toward all of you; I came here with the purpose of using against you everything I could discover that would convict you of being a lot of fakirs. I have learned that I am the fakir. You are dealing in a manly and honorable way with the greatest problem that faces the race, 'How to help save the down and out.'"

The Doctor came back, sat down by me, and hit me a friendly slap on the back as he said jovially:

"The *Times* will have all the better a reporter for your stay with us. According to your own confession you were 'down and out' on lines which self respect and self knowledge regard as absolutely essential. To do the right thing toward each other; to give others their honest due in all things; and not forget to be as fair to God as to man; these few things once accepted place all men four square with others and God. I am not a preacher; we have none here; we lay down two things which are established that every man should do: 'Love God with all thy heart; and love your neighbor as yourself.' That is enough theology to cover everything of right relation to God or man. The one rule that will set all things right in duty and service is, 'Whatsoever you would that men should do to you, do ye even so unto them.'

"We desire you to remain the full week. We will only ask you to change your quarters to our part of the premises and be our guest. We will give you every facility to study our plans and methods and learn the results. We will trust to your honor that nothing shall be printed that will hinder or defeat our work."

When I was taken to my room, I found it a little larger, but plainly and simply furnished. A small library and a few pieces of furniture and a closet for clothing were added to the furnishing. When I opened the closet I found my own clothing and enough personal belongings to dress in my own character. Lying on the table was a copy of a letter sent to my boarding house the night I became a guest at the Poor Man's Tavern. It stated that I was the guest of friends for a few days and requested that a couple of suits of clothing and needed linen should be sent by messenger immediately. It was evident my "make-up" was detected and a phone message from the first Tavern I visited had put everybody on guard, giving full information as to my name, position, and purpose. It stung me like the lash of a whip to recall the uniform courtesy and kindness shown me when I was known to be an intruder seeking opportunity to do harm.

I dressed myself in my own clothing and busied myself with writing a few letters until the Doctor tapped on my door and asked me to accompany him to dinner. He greeted me pleasantly by my own name, and without the slightest reference to the past, he escorted me to the private dining room of those in charge of the Tavern. I was introduced to each member of the staff as a welcome guest, and was made to feel perfectly at home from the first minute. At the dinner it was announced that a banquet would be given that evening by Elijah and his wife. The Manager and Doctor from the staff of each Poor Man's Tavern were to be guests to meet the magistrates of the city, for whom the banquet was given. I was informed that I was the only guest outside of the staff to be admitted.

* * *

The Gift of a year's subscription to BIBLE CHAMPION for another is not the pleasure of a day, as so many gifts are: It is the pleasure of a Full Year!

Editorial

Spiritual Pneumatics



THESE words may seem tautological, for *pneuma* means spirit; but it also means wind—"the wind, *pneuma*, bloweth where it listeth," John iii. 8)—atmosphere, breath, as well as spirit. What is desired here might be better expressed by the term "religious atmosphere" were it not that the term "religious" may have bad as well as good application. There are false religions as well as a true religion. So let us have the phrase "spiritual atmosphere."

The topic is suggested by some history in the First Book of Samuel, more especially in chapter xix. The persons named are the Spirit of God, Samuel the prophet, king Saul, and young David.

Samuel, the founder of the School of the Prophets, founded a school, or theological seminary, at Ramah or Ramathaim-zophim, his birthplace and residence. There was another at Naioth. Later, schools grew up at Bethel, Gilgal, Jericho, and Levitical cities throughout the realm. The purpose of these schools was to foster personal piety and religious education. Both head and heart culture were well attended to. Professors and students lived near to God, and the fervor of their devotion kindled round about them a glowing warmth of piety: they were enveloped in a holy atmosphere.

Saul—Samuel told him so—knew that because of his disobedience to God his dynasty was to fall. He learned that David was to succeed him. The monarch hunted the young man from pillar to post as an outlaw, to kill him. Hearing that David was at the seminary town, Naioth, he sent a detachment of soldiers to capture him. Such was the spiritual atmosphere of the place that when they came within the circle of its influence, they forgot their message of blood and began to prophesy. So, a second and third company (xix. 18-21). Then Saul, thirsting for vengeance and burning with rage because of the failure of those sent by him, went there; but he too succumbed before the religious atmosphere of the place and gave himself to prophecy, so that men could not restrain the expression of their surprise: "Is Saul also among the prophets!" (xix. 24).

It is a fact well known in physics that mere natural bodies throw off emanations that represent their quality and create a circumambieny or sphere of aroma about them. So there is about every individual a circumambieny of emanation, an efflux, an exhalation, which is what may be called the aerial development of his personality. It represents his quality. It comes not so much from what he does as from what he is. If a person is indwelt, permeated, suffused, by the Holy Spirit, he will give off a spiritual atmosphere.

This fact of spiritual pneumatics is of tremendous importance and urgency to every Christian church. It goes without saying that every church ought to have an atmosphere so surcharged with spiritual power that it shall be restraining, controlling, subduing, assimilating to whatever comes within its influence. Again and again in revival times, so strong has been this influence that strangers, not knowing the circumstances, have felt it as they came into the town. And how often have people taken their friends long distances to Moody, Chapman, or Billy Sunday meetings so as to be wrought upon by this pervasive power and brought to Christ.

The presence or absence of this atmosphere constitutes very largely the difference between a living or a dead church. A person with religious susceptibilities feels the difference very quickly. There are churches to which you may go, and as soon as you come within their chill, you say: "Religion on ice; a spiritual refrigerator." A minister now in Philadelphia, supplying for a time a prominent church in a Rocky Mountain city, told them the ice-cream factory there did not need any ice, for "let it set its cans up against this church and they will freeze quickly enough!"

In view of fruits that do appear, it is justifiable to distribute revival forces under these three heads: (1) God, (2) man, and (3) the devil; or, if other

terms be preferred, (1) spiritual, (2) psychological, and (3) diabolical. There is without doubt true and divine regeneration: that is of God, and permanent. There is that which has at the outset the same appearance, but it is temporary and evanescent: that is psychological and human. And, besides, it should not be forgotten that when the sons of God appear before the Lord, Satan comes also. Where this religious atmosphere is wanting, the spiritual, the Divine, does not work. Where it is present, there is likely to be true spiritual work, and such work should be expected.

Can a church that has not this religious atmosphere, obtain it? Positing the already waiting presence and coöperating readiness of the Holy Spirit, the answer must be, Yes; for it is in a large degree of human production, i. e., not immediately, but mediately through the Holy Spirit. You must *go* for it in order to get it.

Who, then, is responsible for a church's atmosphere? The answer must be, every member of it in his or her measure; and not one is without responsibility. The church atmosphere is the sum of the individual atmospheres. Prayerlessness, neglect of duty, worldliness, pleasure seeking, divisions, criticism, censoriousness, un-sympathy, in a word, all undevotion is inimical and, if in sufficient degree, fatal to right religious atmosphere. On the other hand, as is the individual, so is the church atmosphere the result of heart consecration, of communion with God, of prayer, of a breathing in and breathing out the air which is around the heavenly mercy-seat, in a word, of all that constitutes devotion. It is the aggregate efflux of the personal piety of its members.

Those who do not pray in their closets, who do not pray in their families, who do not attend the prayer meeting when it is within their reach; they who do not use these or other adequate means of grace for generating a gracious and right atmosphere and are therefore cold spiritually, though they may not intend it, are nevertheless, according to their measure, contributing to making their church a religious ice box.

Though their name may be on the church register; though they may put in an appearance on the Sabbath and count one; though they may give of their money to sustain the temporalities of the church; yet as regards this other thing—producing a right spiritual atmosphere through which God can work and without which he does not work—as regards *this*, they ought to know and take to heart that they are doing a sight more harm than good. Such ought to change their course instantler, get “right with God” and become a co-worker with Him. Besides, a pastor who is not spiritual minded, who does not “walk in the Spirit” and work under His leadership, who fails to “preach the Word” as he ought, is the greatest hindrance and obstacle of all.

Preachers who, imbibing the destructive criticism, deny the unique and divine inspiration of the Bible and so give the lie to the Holy Ghost (2 Pet. i. 21; 2 Tim. iii. 16); who negate the virgin birth and so deny the deity of Christ; who substitute for the atoning merit of Jesus in the forgiveness of sins the saving righteousness of one's own works; who promulgate the new theology which is simply evolution applied to religion and has no salvation in it; who disavow a supernatural regeneration by the Holy Spirit and avow that natural personal development unto “character” is sufficient—but why go on with the list of offences not to say crimes against fundamentals of the faith?—what can be expected under such circumstances? They create a spiritual, or rather unspiritual, atmosphere that is a miasm. Surely God the Holy Spirit is not in such a place.

Compare the present state which is patent to all observers with the pneumatic state that ought to be! Reader, what are *you* going to do about it?—*W. H. B.*

* * *

Do you know we will send the CHAMPION to any one you may wish to send it to for Three Months—trial—for 25c? This will help us and you will do your friends a great kindness by introducing the CHAMPION in this way. After all 25c isn't so great an investment if one considers the good it will do! Try it!

Ambassadors



T. PAUL says: "Now then we are ambassadors for Christ" (2 Cor. v. 20).

In the distressingly strenuous war days in the near East, the United States government offered an American missionary the consulship in one of the chief Turkish cities, at a salary which to any mission worker would be princely. He declined it.

When this came out at a ship's dining-table, a young business man, sitting opposite the missionary, said in tones of amazement: "Why in the world did you not accept the chance?"

"Well," was the quiet reply, "I decline to step down from an ambassadorship to a consulship."

In the *Bibliotheca Sacra* of January, 1914, one of our Associate Editors had a paper on "The Religious Opinions and Life of Abraham Lincoln"—probably the last word on that subject—in which appears this: "When Mr. Lincoln was President, in order to circumvent some alleged Romish machinations against us abroad, he wished Father Chiniquy"—who had been a priest in the Roman Catholic Church—"to become one of the Secretaries to our Ambassador to France, saying to him: 'I am in need of Christian men in every department of the public service, but more in those high positions.' But Mr. Chiniquy would not yield to the President's pleadings, because of what he felt to be his duties as an ambassador of Christ. At last the President said: 'Yes! Yes! You are ambassador of a greater Prince than I am'; and also, 'You are right! You are right! There is nothing so great under heaven as to be an ambassador of Christ.'"

Quite pertinent is a Bible reading in the October, 1919, *BIBLE CHAMPION*, page 425, on "Ambassadors for Christ."

God's Repentance and Man's Repentance



At a morning family worship the Scripture reading was 1 Samuel xv., in which it is said the Lord repented that he had made Saul king over Israel (vs. 11, 35). And in the same chapter it is said, "The Strength of Israel will not lie nor repent, for he is not a man that he should repent (v. 29).

The Westminster Shorter Catechism says: "Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience (Q. 87).

But this is man's repentance, the universal need of which we all know. This, surely, cannot be predicated of God. Besides, in the reading it says that God does not repent, even though twice it says he does. Here are variant statements that seriously call for adjustment.

Possibly a view-point can be taken from which we shall see the difficulty entirely relieved.

That the Lord does repent, is repeatedly taught in Scripture besides in 1 Sam. xv. 11, 35. Take for instance Genesis vi. 6, 7, "It repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them;" on which Professor Tayler Lewis, in Lange's *Genesis*, p. 288, has an extended dissertation. See also Ex. 32:14; Judges 2:18; Ps. 106:95, etc. Moses prays, "Return, O Jehovah, how long!—and let it repent thee concerning thy servants" (Ps. 90:13).

Besides in 1 Sam. xv. 29, it is repeatedly said that the Lord does not repent. Take Numbers xxiii. 19, "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" See also Jer. 4:28; Ezek. 24:14; Ps. 104:4, and Heb. 7:21, etc.

Now, both of these sets of passages are true if it be allowed—which is the fact—that the word “repentance” covers different spaces of meaning. To insist that a word means the same thing always and everywhere, is the height of absurdity. For instance the Englishman’s Greek Concordance of the New Testament shows that the Greek prepositions *en* in, and *cis*, into, are each translated by 48 different terms!

Among the different significations of “repentance” are these: 1. A change of mind or purpose; 2. Regret or sorrow for wrong done or sin committed, involving a rectification of the wrong or forsaking the sin.

In this second sense, man repents, but not God; for He is not a man, a sinner, that He should repent. In the first sense, both God and man repent, i. e. change their minds and change their conduct, too.

But it is asked, “Is not God unchangeable?” Yes, and it is just because He is unchangeable that He repents.

The real change, however, is not in God, but in man. As Dr. Joseph Parker so well puts it in his discourse, in *The City Temple*, on “Saul Rejected”; “All the government of God is founded upon a moral basis: when moral conditions have been impaired or disturbed, God’s relation to the matter in question is of necessity changed; and this change, justified by such reasons, could not be more conveniently or indeed more accurately expressed than by the word repentance.”

Some of our college-bred readers—if the knowledge of college-days mathematics has not entirely evaporated from their minds!—may recall that in differential calculus quantities were divided into two kinds, variables and constants, and, in their relations to each other, one might be the function of the other. Let us apply differential calculus to morals!

In the case before us, man’s sin is the variable, and God’s righteousness the constant; and the functional relation requires that as sinful man varies in moral conditions, the unchanging God must necessarily follow with the constant principle of righteousness and meet the changed conditions. That is to say, the unchangeable, righteous God must change, not Himself, but His course of conduct, i. e. “repent,” so as righteously to fit the changed moral conditions effected by man. It was in fitting the conditions caused by Saul’s change that God’s repentance consisted.—*W. H. B.*

The Healing of the Nations

BY THE REV. EMORY W. HUNT.



E are feeling the sore need of it in these days, and we are getting fresh evidence of the helplessness of the old methods called statesmanship to secure it.

Two thousand years ago we were advised of one platform on which Greek and Jew—the most irreconcilable nations, bond and free—the most diverse interests, could stand together in a real unity, that is, in Christ Jesus.

Do we need to be told again that it has lost none of its healing power? We witnessed its blessed work in London. There English and German, Austrian and Slav, conferred together upon the work of the kingdom. We saw the English Rushbrooke stand by the German Simoleit and translate his simple, moving speech, which left us in tears of united sympathy. We saw Pastor Vincent, of Paris, who had lost two sons and a nephew in the war, take the hand of a German brother in real fraternity. We Americans met nowhere more hearty and unreserved fellowship than from the brotherhood at Hamburg.

Nothing else works. We can have no enduring and stable peace until it is founded upon the principles and dictated by the spirit of Jesus.

The greatest work in this cause is the spiritual work of the church of Christ. It is preparing the way for a real internationalism which will make the world safe.

The trees which grow beside the river of the water of life are the lives which have been rooted in Christ. They are to bear their rich and varied fruit throughout the year.

“And the leaves of the tree are for the healing of the nations.”—*The Baptist.*

Interesting Letters from our Subscribers

"I have been wondering whether it be the right thing in such a case as that of the **BIBLE CHAMPION** needs, to outline the matter and its possibilities to a few men of large means, thus to secure the necessary funds, rather than to use the same time and energy in bringing in a few dollars from those who are able to afford but the few dollars. My suggestion may be without a true appreciation of the situation, but I incline to think that somewhere at rest there is a sufficient sum of money to meet the full requirement. Wishing only to help, I am yours sincerely."

I wish to reply promptly and express my pleasure, the new and augmented hope which it inspires within me for usefulness and success in the future, and my congratulations to you for the relief it brings to you from the burdens of the merely clerical and managerial work of the publishing office, and the consequent leisure and opportunity it gives you for the editorial function, and for the prosecution of the very important work of reviving, reorganizing and putting new life into the old local leagues of the 'Bible League of North America,' and establishing other branches, or locals, in other cities of our land, by holding conferences in the way you propose, delivering your 'Parables' and promoting a constant, active co-operation between the local branches and the parent league at New York.

"I am greatly pleased with your conduct of the **BIBLE CHAMPION**. The friends of the Holy Scriptures have great reason to be encouraged by the outcome and result of the Higher Criticism, so-called, and the 'New Theology.' The world owes the present awful catastrophe to the teaching and influence of the German Universities. Where else did the Kaiser and his Statesmen and Generals get their ideas? The Old Germany of Martin Luther and his followers is worthy of our highest respect. The New Germany of the University Professors is a curse to mankind. The Professors in our American Universities and Colleges will surely have to cease looking up to Germany for their ideas. Where else can they go now, but to the New Testament—to the teachings of the Son of God and His inspired Apostles! Then they will find the true Philosophy of Life and a Science which will endure forever. Their teachings will then coincide with the common sense of mankind, and will promote the peace, welfare and happiness of the world. Wishing you great success in your work, I am sincerely yours."

"God bless the **BIBLE CHAMPION** for its noble stand in defense of the Word of God. I just cannot do without it. Methodism has out here many preachers who are destructive critics. Join me in prayer that God may overrule their teaching to His glory and that they may see the awful error of their way."

"I have been taking this publication, I think, from its beginning. Your work is one of the greatest and most needed of the present day. The **BIBLE CHAMPION** is one of the most appreciated publications coming to my study. God bless you in your great work."

"I thought I could not continue my subscription, but it is too valuable. I cannot give it up."

"I am delighted to renew my subscription to the **BIBLE CHAMPION**. It gives me great pleasure, each issue, at the strong and uncompromising blows it deals to the insidious and sanctimonious infidelity in press, pulpits, and Universities and Seminaries, by which the unwary are being deceived, and the young, even from godly homes, so poisoned that they turn aside from the Ministry to which they have been consecrated and even from the Church. It is no wonder to me that God has allowed all such sins to bring down on us and our children the wrath of these days; and will yet let more wrath unless we repent. For the denominations have dealt feebly with this serpent, and spoken softly of it, and allowed it to entwine itself about the very altar of God, when it should have been dealt with promptly at the start. God forgive us. The evil is now spread like a most foul plague justifying the world in their various religious and irreligious notions paralyzing the Church, deceiving, if possible, the very elect; poisoning the youth, stealing the Sunday School Conventions, and the Boys' Conferences, and preparing for an overwhelming apostasy, neglect of the Word, and deification of man."

A Veteran Minister (80 next month) writes: "My means are limited, and am compelled to economize sharply; but I want the **BIBLE CHAMPION** to have strength to fight the devil and higher criticism more bravely and successfully than ever. God grant that it may so be. The three Ministers to whom I have had you send the Magazine are much pleased with it. One of them, president of a College, wrote me he has used it in his classes."

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